

THE BANNER OF THE COVENANT.

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*For Christ's Crown and Covenant.*  
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CONDUCTED BY THE SECRETARIES OF THE BOARD OF MISSIONS OF THE
REFORMED PRESBYTERIAN CHURCH.

JULY, 1848.

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Banner of the Covenant.

JULY, 1848.

Anti-Slavery.

AN EXPOSTULATION WITH THOSE CHRISTIANS AND CHRISTIAN CHURCHES, IN THE UNITED STATES OF AMERICA, THAT ARE IMPLICATED IN THE SIN OF SLAVEHOLDING, BY A COMMITTEE OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN SCOTLAND.

"Remember them that are in bonds, as bound with them."—HEB. xiii. 1.

[Continued.]

Such, brethren, are some of the ways, in which, as it appears to us, you are implicated in the sin of slave-holding. We are not ignorant of what you are accustomed to advance in your own vindication. We know well your reasons. We must say, however, the more we examine them in the light of those tests to which they ought to be subjected, we are the more deeply impressed with the conviction that they are utterly invalid, and afford not the shadow of a sanction to the iniquitous, inhuman, and impolitic system, in support of which they are alleged. We crave leave to express ourselves on the following, from among other allegations equally untenable:—

1. Is it alleged that God permitted the ancient Israelites to bring some of their fellow-men into servitude? We readily admit that they were authorized to employ in their service two classes of persons—*native Hebrews*, and *idolatrous Gentiles*. But if any one supposes that this bears the faintest resemblance, or gives the least sanction to the slavery practised among you, he shows that he has not yet studied the benevolent spirit and liberal provisions of the Mosaic code.

With regard to the *native Hebrews*, who are usually, but very incorrectly, represented as enslaved, we must say, that their moral, physical, and political condition was inexpressibly superior to that of the American slaves in the following particulars. 1st, They were not slaves at all, in the proper sense of that term. They were not declared in law, nor treated in practice, as mere property. They were employed as a kind of "hired servants"—persons who were engaged by contract, to serve during a specified period, and who were promised wages, payable during the whole currency of their engagement. This is the law: "If thy brother that dwelleth by thee, be waxen poor, and be sold* unto thee, thou shalt not compel him to serve as a bond servant, but as

* "Sold." The other provisions of the law show that it was not their *persons* that were sold. It was simply their *labour*. Nor was the act of selling performed by a third party who wanted to make gain by an unholy traffic in his fellow-creatures. The most probable opinion is, that his services were sold either by himself, or by the civil magistrate.

an *hired servant*.”* “Thou shalt not oppress an *hired servant* that is poor and needy: at his day thou shalt give him his *hire*, neither shall the sun go down upon it, for he is poor and setteth his heart upon it—lest he cry against thee unto the Lord, and it be sin unto thee.”† Where is the analogy between this and the slave code of Carolina? May not your legislators, when they look at the equity, the humanity, the God-like benevolence of the Jewish statute, blush for the cruel spirit in which they have sanctioned the grossest oppressions, by their unchristian enactments? 2d, The degree of servitude to which their hired servants were subjected, was of divine appointment. He who has a right to deal with his fellow-creatures according to his own pleasure, in the exercise of moral rectitude, was the author of the law under which they suffered restrictions. He proclaimed it from the flaming heights of Sinai. But has the slavery practised among *you* any such sanction? Has the voice of God, at any time, announced to you his permission to make slaves of any class of your fellow-men? Where is the warrant from Heaven for Americans to enslave Africans? for the whites to enslave the blacks? Till such order be produced, you in vain plead the example of the Israelites in your own vindication: and we must continue to hold that the claim you put forth to reduce to slavery persons of African descent, is as utterly groundless as it is grossly presumptuous. 3d, These Hebrews alone were subjected to the servitude prescribed, who had been convicted of some moral offence. There were, especially, two crimes that were visited with this form of punishment—*theft*,‡ for which they could not make restitution, and the *contraction of debt*,§ which they were unable to pay. How different the way in which you act! It is not persons who have been guilty of offences deserving punishment at the hand of the civil courts, that you are bringing into slavery, or keeping in it. Were you to seize upon all the incorrigible thieves, and all the fraudulent bankrupts that you could find in the Union, and carry them off to the plantations, to perform the labours you now exact from unoffending Africans, there would be no ground for a charge of injustice. We would rather rejoice in your reviving the spirit of that sacred jurisprudence which was given in the volume of revelation to the Israelites, and which, we have no doubt, will yet furnish, in its great moral principle, the basis of that high judicial code which Christian nations shall enjoy, when God will “make their officers peace, and their enactors righteousness.” 4th, The servitude to which they were subjected was only of limited duration. It could not, without their own consent, last longer than six years, and, in many cases, it came to an end much sooner. That is, on the recurrence of every seventh year, every one who had been obliged to become a hired servant, from whatever cause, was at liberty to go forth to the enjoyment of his original freedom. The law is this: “At the end of every seven years thou shalt make a release.” “And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.”|| What a joyful deliverance! What pleasurable anticipations in the approach of that day that should usher in so welcome a release! When, oh when will

* Levit. xxv. 39, 40.

† Deut. xxiv. 14, 15.

‡ Exod. xxii. 1—4.

§ Levit. xxv. 39.

|| Deut. xv. 1, 12.

America proclaim such a deliverance to her injured, wounded, bleeding children! 5th, When the period of their servitude expired, they were not to be sent away in a state of actual destitution. The masters, in whose service they had been spending their strength, and whose wealth they had been contributing to increase, were to be liberal in giving them such supplies as were necessary to meet their present wants, and secure their future welfare! The law is in the following terms:—"And when thou sendest him out from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy flour, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him."* What an improvement would be effected in the condition of the slaves among you, were such a law obeyed! Not only would they be treated with much kindness, and emancipated at an early period, but, along with the restoration of their natural rights, they would receive such assistance as would be some compensation for the many wrongs they have suffered, and the many hardships to which they have long been doomed. In one word, the revival of the Mosaic law would be the extinction of slavery.

With regard to the other class whom the Israelites were permitted to employ in their service—we mean *heathen idolaters*—we admit at once that *they* were, in a certain sense, slaves. They are called *bond-men* and *bond-maids*, terms which clearly imply that they were subjected to some degree of bondage. Still the bondage into which they were brought was very different from that in which the negroes among you are still held, in the following particulars. 1, *God himself* permitted the practice among the Hebrews. It was He who spoke to them in these very explicit terms: "Both thy bond-men and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they beget in your land, and they shall be in your possession." Nor was this an arbitrary exercise of his will. It was not an enactment at variance with the principles of moral rectitude. It was not a concession to the selfish passions and the sinful prejudices of a barbarous age. We can have no doubt that the kind and degree of bondage which He permitted was, in every way, worthy of his character, and conformable to his express command, which was authenticated by supernatural revelation. But who gave the modern slave-holder the right which he is presuming to exercise? Who authorized *him* to seize upon unoffending Africans, and to make them his mere slaves for life? Could he produce any thing like an order from heaven authenticated by the seal of the eternal Sovereign, his procedure, so far as conformable to that order, could not be challenged. But until he produce such order or permission, we must hold, which we do most firmly, that he has usurped a prerogative which has not been delegated to any creature, and which can reside only in Him who doeth according to his will in the army of heaven, and among the inhabitants of the earth. 2, The bondage to which the heathen were reduced among the Hebrews, was attended with many *signal advantages*. If it involved a measure of restriction on the exercise of their natural rights, it brought along with it a number of important privileges which otherwise they could not have en-

* Deut. xv. 13, 14.

joyed. Such of them as were admitted members of the commonwealth by the prescribed initiatory rite, were entitled to the sacred rest of the Sabbath, to the reading of the Holy Scriptures, to instruction from the ministers of the true religion, and to the enjoyment of the solemn festivals along with the families in whose service they were engaged. In short, as to religious privileges and civil rights, they were placed, by divine appointment, on a footing of equality with the chosen people. But who will allege that the Africans have been reduced to a state of slavery *with a view to their own advantage*? That God has overruled this traffic in such a way as to elevate many of them in the scale of civilization is not denied. That He has made their residence among you, though compulsory, the means of promoting the intellectual improvement, the moral culture, and the spiritual welfare of some of them, we do not question. But on what ground can the least credit be claimed for those who, by violence, originally imported unoffending men, and have since, by force, retained them in bondage so inconsistent with their just rights, and so galling to their natural feelings? It was not the good of the negro they had in view, it was not to bring him under the influence of religion, or to place him within the reach of salvation. Avarice was the ruling passion. Pecuniary interest was the primary object. Tyranny has been the grand instrument. Even at the present moment, whatever be the advantages which some of them derive from living among you, are they not subjected to privations which, as rational and immortal beings, they cannot but feel? Are they not robbed of their civil rights? Are they not deprived of the fruits of their industry? Are they not hindered from having the privileges of the Christian Sabbath, of reading the Holy Scriptures, and of worshipping in the same sanctuaries in which other classes assemble? In short, are they not, in the view of the law, mere chattels, which may be sold or bartered, or bequeathed, like the very horses, and cows, and oxen, that carry your burdens, and minister to your pleasure? 3, Those bond-servants among the Israelites were treated with far *greater kindness* than the negroes in modern times. As one instance, it deserves to be remembered, that any one who suffered bodily injury at the hands of his master, was entitled, according to the law, to his freedom. "If a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake."* Is there any provision like this in the laws of the American States? As another instance, let it be recollected that whenever a servant ran away from his master, he was not to be delivered up by the party to whom he might flee. The law is in these words, "Thou shalt not deliver unto his master the servant who is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him."† Is there any law approaching this in any one of the slaveholding states?‡ Are slaves who run away from their owners,

* Exod. xxi. 26, 27.

† Dent. xxiii. 15, 16.

‡ What a contrast America presents to Palestine! The Constitution of the United States declares,—"No person held to service or labour in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour, but shall be delivered up on claim of the party to whom such service or labour may be due."

in consequence of intolerable oppression, allowed to choose the places of their future residence, and to enjoy the protection of the civil authorities? How different the treatment they suffer! In what a spirit of vindictive malignity they are usually pursued into whatever retreat they may have hastened, and subjected, when caught, to a succession of barbarous inflictions, at the very thought of which humanity shudders.* Surely it were prudent in the slave-holders never to allude to the Mosaic code, which frowns on every part of their cruel proceedings—never to “come to the light,” in which their evil deeds are held up to merited reprobation.

2. Is it alleged that slavery, though existing among the Greeks and Romans in the primitive ages of Christianity, is *no where condemned in the New Testament*? This is an allegation which, we are aware, is sometimes hazarded. A countryman of our own, a civilian who occupies no mean place in the public eye, has ventured to assert, in presence of a large assembly, “that slavery is a subject on which the New Testament is *altogether silent*,”—that it maintains “*a most expressive silence*.” In this opinion we cannot acquiesce. Even were it true that the New Testament contains no direct condemnation of slavery, it would not follow that the thing is in itself innocent. There were, at the time, other practices which the apostles have not directly condemned; and yet they are allowed, on all hands, to have been enormous evils. For example, the gladiatorial shows, which were exhibitions of shocking cruelty, are not denounced in the epistles; but who would argue from this that they may innocently be revived in modern times? No more ought the circumstance that, in the same epistles, there is no formal denunciation of slavery, to be construed into evidence that the Lord was not displeased with its existence, or that it may be adopted in Christian countries without either committing sin or incurring censure. We trust there are few judges in the land, and few members in any church, who would commit themselves to such an unsound principle. But we do not admit the existence of that “most expressive silence,” which some have so boldly asserted, and others have so loudly cheered. Indeed, from the very genius and tendency of the gospel, we should beforehand have expected that it would very much foster the love and promote the recovery of civil liberty. Jesus came “to preach the gospel to *the poor*, to heal the *broken-hearted*, to preach *deliverance to the captives*, to set at liberty *them that are bruised*.” The apostle speaks of freedom in the most impassioned terms, “The glorious liberty of the children of God;”—“False brethren came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, to whom we gave place by subjection, no not for an hour;”—“Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage;” and, from such statements, is it not obvious that a state of bondage is one of degradation and suffering, and

* Such advertisements as the following are often seen in the newspapers of the South:—“One hundred dollars for a negro fellow, Pompey: he is *branded* on the left jaw.”—“Run away, a negro woman and two children; a few days before she went off I *burnt her with a hot iron* on the left side of her face; I tried to mark the letter M.”—“Two or three days since, a gentleman in hunting runaway negroes, came upon a camp of them. He succeeded in arresting two of them, but the third made fight; and, being shot in the shoulder, fled to a sluice, where the dogs succeeded in drowning him before assistance could arrive.”

that liberty is an inestimable privilege, to which too great importance cannot be attached, and on which too fervent applauses cannot be bestowed? Let it be remembered, also, that all the evils springing out of slavery are condemned in the New Testament, even in the most explicit terms. Does Slavery imply the previous commission of *theft*? Were the ancestors of those who are now held in bondage originally stolen from their country and their kindred, and dragged by violence into the servitude from which only death released them? There can be no doubt that this is condemned. "The law is made for *man-stealers*." Does slavery involve the idea of *robbery*? Have the slaves been robbed of what God has granted them—their natural rights, and their Christian privileges? Surely the New Testament condemns robbery in every form. There is not another crime upon which the Lord has poured the lightning of his anger in more vivid flashes than this. Do the masters withhold from their slaves the fruits of their industry? Do they, in many cases, require of them the most exhausting toils during long hours, and notwithstanding refuse them such an amount of remuneration as equity demands, and gratitude should offer? There can be no question that this is condemned in the New Testament, even in the strongest language:—"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Behold the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them who have reaped are entered into the ears of the Lord of Sabaoth." Do the masters also endeavour to obstruct the progress of education among the negroes, and to prevent them obtaining copies of the scriptures, which they may read for themselves? Surely nothing can be more at variance with the whole spirit and scope of the New Testament than this. Nothing does it more clearly reveal than that the good tidings of great joy are to be preached to "all people;" that those who search the scriptures daily are accounted more noble than others who do not; that no higher encomium can be pronounced on any one than that "from his childhood he has known the holy scriptures which are able to make wise unto salvation." In short, every crime, every vice, every abuse, rising out of this odious traffic is condemned in the New Testament. How, then, can it be said that this part of revelation maintains a most expressive silence on the subject? The very reverse is the truth. There is not a page but breathes the spirit of universal liberty. There is not a verse but inspires the hatred of every kind of tyranny. There are no denunciations from the lips of the sacred writers more terrible than those which they hurl, with such fearless intrepidity, against all forms of oppression, domestic, ecclesiastical, and political.

3. Is it alleged that slaveholding *is the crime of the state, rather than of the individual*; or that it is so much the sin of the nation as to render those who own slaves almost innocent? We have seen, with much surprise, such a notion advanced by some of your zealous apologists. Indeed, nothing has astonished us more than such assertions, as the following, from men whose moral perceptions on other matters are usually very correct:—"How did Wilberforce and his friends proceed against the slaveholders of their day? Not in the cruel way of visiting a *national sin on individuals who might be innocent*. *The sin of slavery is not the sin of individuals so much as it is a national sin*. *It was not the sin of the proprietors in the West In-*

dies, but the national sin of Great Britain, that slavery was tolerated in our colonies." Now, to such an opinion we cannot give our assent. It would be most dangerous to the interest of morality to assume the principle, that the moment a State gives its sanction to any system confessedly immoral, henceforth nearly all the blame must be attached to the legislature, the administration, and the general community; while the individuals who have embarked in that traffic, however unholy, must be held as not committing much sin, and as not deserving much censure. Upon this principle, those who bow to the supremacy of the crown of England over the church—a flagrant usurpation in our view, may plead that they are innocent. They may argue that it is only the government who have passed the iniquitous law, and the community who have given it their countenance, that can be blamed. The individual members of the church,—the very ministers who fulfil their functions, and receive their emoluments under that law,—and the most devoted adherents who kneel at the altar and join in the liturgy, are entitled to allege that *they* are committing no sin, and that the whole guilt must be accumulated on the head of that symbolical personage—that supposed surety—the State. We trust that such notions of national morality will soon be discarded on both sides of the Atlantic. We submit that the true theory on this subject is, that any sin which is national under one aspect, is, under another, personal. Even when it has been so sanctioned by the authority of the government, and so supported by the concurrence of the people, as to render it a national offence, the individuals who have allowed themselves to become involved in that offence, are to be considered as proportionally guilty. For example,—the profanation of the Lord's day in our own country is so much countenanced by the laws of the state, the doings of the government, and the practices of the people, as to render it one of our *national* sins; but who, on that account, would say that the *individuals* who engage in any of the desecrations sanctioned by the state, as carrying the mail, running railway trains, &c., are innocent? No, they are not innocent. God reckons them very guilty: and simply on the ground that they are moral agents placed under his law, and responsible for their own actions, they ought to feel that they have incurred his righteous displeasure. In the same way must we estimate the guilt of slaveholding in any country where the odious traffic still lingers. Much must be imputed to the State which has passed so many laws for the regulation of the traffic, and which has hitherto declined taking the necessary measures for its suppression: but much also must be laid at the door of those numerous *individuals* who have, in various ways, and in different degrees, given it their actual support. This, we repeat, is the only sound view that can be taken of their position, unless it can be shown that they are denuded of all voluntary agency, and of all moral responsibility. To speak of them as not guilty because the nation is guilty, is to encourage a most mischievous delusion. It is to make them feel, unless their own consciences have sufficient sensibility left to resist the impression, that while they are using their fellow-creatures as mere chattels, selling them, bartering them, scourging them, murdering them, the criminality attaches chiefly to the nation. Would it not be showing more true kindness to them, as well as a more enlightened concern for the interests of morals, to tell them, with all plainness,

that while the nation has her own account to settle with the righteous Judge, they will only deceive themselves if they expect to escape his coming retribution?

4. No less unsatisfactory is the attempt at palliation which is founded on the supposed distinction between *slaveholding* and *slavehaving*. This is a modern discovery, and whether it is destined to survive the occasion that gave it birth, or to sink, like similar abortions, into a premature grave, the lapse of a few years will tell. Meanwhile, we must be allowed to declare our thorough conviction, that though as an object of thought the distinction may be not altogether imaginary, yet is it utterly insufficient, in general practice, to furnish the least apology for the continuance of slavery, or for the countenance which it is receiving from many of the professed followers of the Saviour. 1st, This distinction will avail only a very small number of the masters. It is avowedly applied by its inventor only to those who are so kind, so humane, so generous to their slaves, that they will not treat them, in any respect, as mere property; that they will neither sell them nor barter them; neither withhold from them any one of the temporal mercies to which they are entitled, nor hinder them from enjoying any one of the spiritual privileges which the Redeemer has offered them. These are the only persons who are honoured with the new name of *slave-havers*. But is it not certain that these are only a mere fraction of the class? Is it not as undeniable as the shining of the sun over your southern heavens, that the great majority persist in looking upon their slaves as in every sense mere chattels, and treat them as such whenever this suits their own interests, or gratifies their own inclinations? Why then attach any weight to a distinction that extends the very little relief it can afford only to a very few, and has not the shadow of a bearing on the conduct of the overwhelming majority?—2d, Even those planters whom this distinction avails to a small extent, *cannot feel that they are innocent*. They are still identified in law with the immoral traffic. Let them be as humane and as benevolent—as ready to advance the temporal and eternal well-being of those under them as their warmest apologists represent, still they cannot allege that they have detached themselves from the system which has given them the very position they occupy. They are still constituent members of an unholy confederacy which has been founded on the ruins of man's original rights and God's eternal laws; and the more conspicuous the moral and religious excellences that adorn and exalt their character, they will lend the larger amount of influence to the support and perpetuation of an evil which in their hearts they abhor, and which their practice should assist in sweeping away. 3d, We would ask what is to become of the negroes of a *slavehaver* when he dies? Allow that they have enjoyed a large share of comfort and happiness during his life; that under his judicious and humane superintendence they have presented a picture, not only of submission and contentment, but of gratitude and cheerfulness, what is likely to be their condition when he has been laid in the tomb? They must then pass into other hands: and it is at least possible that their new masters may be of a character the very reverse of that of him whose career was ended amid their sincere regrets, and over whose grave they shed unavailing tears. What conflicting emotions now rise in their minds! While on the one hand they desire to revere the memory

and venerate the character of a kind-hearted owner, whose face they shall see no more, on the other they cannot repress the bitter regret that he, while living, did not take such measures as might have saved them from oppression when he should have gone the way of flesh.—Nor should it be forgotten here, that the remembrance of the superior treatment and the greater happiness they enjoyed under *him*, can now serve only to render them the more miserable from the harsh inflictions and the many privations they suffer under his successor. Is it not something like puerile trifling to announce, with an air of solemnity, and to welcome amid thunders of applause, a distinction which avails not only a very few, and to a very small extent, but only for a very short period? 4th, We must add that such a distinction goes to subvert the foundations of sound morality. What would be thought of a merchant who, on stolen goods being found on his premises, would attempt to defend himself by saying that he is not *holding* them as articles of traffic, but merely *having* them for his own use? Would any judge have patience to listen to such a plea? Would any lawyer have effrontery to bring forward such an argument? Yet what are the men who now have slaves in their possession but the *resetters of stolen goods*? Even those who have earned to themselves the new title, which we believe has the merit of having been originated by an eminent linguist in our own country, *slave havers*, are morally nothing better. They may appeal to their private worth and their public usefulness; they may point to the scenes of order and peace, virtue and happiness that are enacted on their plantations; we would affectionately warn them that so long as they retain any of their fellow-men in legal bondage, whatever treatment they may give them, they are accessories to a gigantic system of theft and robbery which has existed for ages, and which, unless put down by the wholesome influence of an enlightened public sentiment, is likely to involve your country in trouble more disastrous, perhaps, than any she has yet passed through.

5. It is sometimes alleged as an excuse for not taking immediate measures for the removal of slavery, *that the moral influence of Christianity is sufficient to break down the system*: that we have only to wait till this influence has been exerted, and the whole fabric will crumble into pieces. Now, we entertain not the shadow of a doubt that the influence of Christianity is as efficacious, when allowed full scope, as is here represented. Before its triumphant progress in former times, other evils of no ordinary magnitude have disappeared, as the mists that hover around the mountains, vanish before the growing splendour of the rising sun. But is that a reason why the lovers of freedom in your vast country should in the meantime remain idle spectators? Are the local legislatures, which have so much in their power, to do nothing in their proper spheres for meliorating the condition of an oppressed race, and wiping away the foulest stain on the national escutcheon? Are the executive rulers, who have the reins in their hands, to sit at their ease, and lie on their soft couches, under the soothing impression that, independently of them, there is a gradual process going forward under the liberalizing influence of the gospel, which will ultimately undermine the foundation and accomplish the overthrow of the system? It is not in this way that wise and enlightened governments are used to proceed in the removal of other evils. War, for example, is an evil which the influence of religion will yet banish

from the earth. We can have no doubt that when this shall have leavened the minds of all classes, from the humblest citizens to the highest magistrates, then peace—that first of blessings to the nations—will have been secured on the surest grounds. But what wise, humane, paternal government would refuse, in the mean time, the use of every effort by which misapprehensions may be explained, and grievances redressed, without an appeal to arms? The nation that would presume to say, let the influence of Christianity be left to do its own work by bringing about universal peace, but in the interval we will give way to the passions from which wars come, and listen to no proposals that may be made for settling, by negotiation, the quarrels that may arise, even though much treasure should be expended, and much blood shed,—such a nation would deserve to be loaded with the bitterest reproaches, for pursuing a course so unprincipled and so injurious. And in like manner we will say that the state which will not adopt active measures for the removal of an evil so monstrous as slavery, but professes to wait till the influence of the gospel has brought about the change, is acting in a manner utterly inconsistent with a due sense of the great duties required from it, and the heavy responsibilities lying upon it, under the eye of Him who is Governor among the nations.—To what extent the moral influence of Christianity is relied on, while suitable legislation is neglected, we have not been particularly informed. But there is one thing we cannot help saying, that those who would leave all to the slow operation of this influence, are especially bound to see that all hindrances to its full application be speedily removed. If they can take their ease for a single day while laws against the erection of schools for the negroes, against putting into their hands copies of the scriptures, and against the full and unreserved preaching of the gospel, continue *unrepealed*, they ought to feel that they are chargeable with a most lamentable inconsistency. On the one hand they are professing to look for a most desirable change from the operation of a moral remedy; and yet, on the other, they are supporting barriers which are designed to prevent that remedy from coming into contact with the disease which it is fitted to cure. What would be thought of the relatives of a patient who, after being offered the only medicine that is adapted to save his life, would have recourse to every contrivance they could use to keep that medicine from him! Would they not be guilty of the basest deeds, and responsible for the worst consequences? Yet similar are the doings of many in America. They are fully aware, they tell us, that the only remedy for the many disorders of the slaveholding states is the influence of Christianity; and yet this they labour to exclude from every crevice in the social fabric, with a jealousy that never slumbers, and an earnestness that never relaxes. No wonder that so little improvement has been effected in the religious and moral spirit of the inhabitants in the South for some time back! No wonder that the suspicion exists—a suspicion which it is painful to cherish—that notwithstanding the length of time that has elapsed since Christianity was introduced by the original settlers, scarcely any advancement has been made, during the last fifty years, in those enlarged and liberal views which would secure genuine freedom and generous treatment to the poor negroes!

6. Is it alleged that *the masters are very kind to their slaves*—that they supply them with food, clothing, shelter, and other conveniences and comforts that render their condition not inferior to that of

thousands of the working classes in this country? We have no wish to deny that such is the conduct of many of the masters. Indeed, they would betray a grievous want of regard to their own temporal interests, not to speak of the higher considerations of humanity and benevolence, if they treated their slaves in a different way, which could not fail to impair their strength and diminish their value. But allowing they were all treated in the kindest manner possible—and you know this is not the case,—would they not feel themselves sadly degraded, inasmuch as they are denied those rights which their Maker has conferred upon them, and which no authority on earth can innocently take from them? What American citizen would reckon his condition tolerable, even under the kindest master, and amid the richest luxuries, if he were placed under a law which doomed him to incessant labour without his own consent, and to arbitrary punishment without any trial, and if no provision were allowed to be made for securing to him the blessings of education, religious instruction, and civil freedom? But is it a fact that slaveholding in any part of your country is the very harmless thing which its supporters would have us believe? Where is the spot on which it exists, without leading to evils, moral, political, and physical, over which every friend of humanity must weep? “Slavery,” says your own General Assembly in the year 1818, “creates a paradox in the moral system; it exhibits rational, accountable, and moral beings, in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties, and cherish the endearments of husbands and wives, parents and children, neighbours and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery—consequences not imaginary, but *which connect themselves with its very existence*. The evils to which the slave is always exposed often take place in fact, and in their very worst degree and form: and where all of them do not take place, . . . still the slave is deprived of his natural rights, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.” Now, how does it happen that these evils uniformly arise wherever the system is carried out, if it is not inherently and essentially wrong? Surely since the streams are always so dark, and so disastrous, must not the fountain be very polluted? Since the fruits are always so bad and so bitter, must not the tree be very corrupt? We hesitate not to aver, that the principle upon which the system proceeds, is not only unjust, inhuman, unscriptural, but it is, in all cases where it is fully developed, the germ of innumerable evils which make millions mourn in fetters which they cannot break, and under burdens from which they cannot escape.

7. Is it alleged farther, that *the negroes are quite contented with their condition*—that they do not wish any greater portion of liberty than that which they at present enjoy? If this allegation were true, the less can be said in palliation of slavery. It would serve to prove that slavery not only gives to rational beings the condition of brutes, but impresses on them the character of brutes—that it virtually extinguishes

the higher powers and the finer sensibilities of the soul. But we do not admit its truth, save to a limited extent. It may be true in regard to those who have very indulgent masters, and who, though they are nominally slaves, are allowed many of the privileges that are usually accorded to hired servants. But can it be said of all others? What mean the repeated efforts they make to escape from the hands of their masters? What mean those fetters with which they are loaded, lest they should run away? What mean those bruises and wounds that confine them to the hospitals, or distress them in the fields? What mean those groans that pass from their bosoms into the ears of the humane around them, and are wafted back to the shores of Africa, whence they themselves or their ancestors were torn away by ruthless violence? We cannot believe, and we will not admit, in the face of irresistible evidence to the contrary, that they feel, in their degraded, depressed, abject condition, any thing like the satisfaction alleged. Nor can we think it at all credible that they are so devoid of a sense of what is due to themselves as to be utterly unconcerned about the recovery of a blessing so important as their *freedom*. Where is there a creature, however mean, that does not prefer freedom? Even the irrational animal that prowls in the desert, or soars to the clouds, loves freedom. The finny tribes that swim in the ocean, and the most abject reptiles that creep upon the earth, love freedom. We know not in the universe of sentient being, a single creature that would not burst away from confinement, and roam at large in its own element, if permitted. And can we suppose that any race of our fellow-men, even though they possess a darker complexion, and wear a coarser costume than our own, are indifferent to freedom? No; it cannot be. Until they have been reduced to the lowest depths of intellectual and moral degradation by the crushing influence of protracted oppression, they cannot put from them a boon so congenial to the instinctive sentiments and the spontaneous aspirations of their own hearts.

8. Is it alleged that *the negroes belong to an inferior race*—that they are naturally very deficient in intellectual power, compared with the other races in civilized countries? Granting, for a moment, that they are an inferior race, will it follow that those who are superior are entitled to assume arbitrary dominion over them? Is it to be maintained that those who are inferior are for that reason alone to be divested of their civil rights, denied the various privileges which their Creator has provided for them, and subjected to the mere will of others who have no authority except what is founded in their assumed superiority? That would be a most unsound principle. It would be the very essence of tyranny. It would be the prolific source of innumerable evils. "Pride, indeed," it has been eloquently said by one of your own divines, "may contend that these unhappy subjects of our oppression are an inferior race of beings, and are therefore assigned, by the strictest justice, to a depressed and servile station in society. But in what does this inferiority consist? In a difference of complexion and figure? Let the narrow and illiberal mind who can advance such an argument, recollect whither it will carry him. In traversing the various regions of the earth, from the equator to the pole, we find an infinite diversity of shades in the complexion of men, from the darkest to the fairest hues. If, then, the proper station of the African is that of servitude and depression, we must also contend that every Portuguese and Spaniard is, though in a less degree, inferior

to us, and should be subject to a measure of the same degradation. Nay, if the tints of colour be considered the test of dignity, we may justly assume a haughty superiority over our southern brethren of this continent, and devise their subjugation. In short, upon this principle, where shall liberty end? and where shall slavery begin?"* But truth will not allow us to admit that the blacks are *originally* inferior to the whites. Make full allowance for the depressing influence of the very unfavourable circumstances in which they have been placed for successive ages, and you will at once account for a large share of that intellectual deficiency of which they occasionally give affecting proofs. Certain it is the natives of Africa were not always liable to this reproach. Does not history inform us that "this contemned race can, as to intellect and genius, exhibit a brighter ancestry than our own; that they are the offshoots—wild and untrained, it is true, but still the offshoots of a stem which was proudly luxuriant in the fields of learning and taste,"—that Africa "has poured forth her heroes on the field, given bishops to the church, and martyrs to the fires. . . . There we see the negro under cultivation. If he now presents a different aspect, cultivation is wanting. That solves the whole case; for even now when cultivation has been expended on the pure and undoubted negro, it has never been expended in vain. Modern times have witnessed in the persons of African negroes, generals, physicians, philosophers, linguists, poets, mathematicians, and merchants, all eminent in their attainments, energetic in enterprise, and honourable in character; and even the mission schools in the West Indies exhibit a quickness of intellect, and a thirst for learning to which the schools of this country do not always afford a parallel." How unjust, then, to reproach them with an inferiority which would have had no existence, had they been always treated in the way they deserved! How ungenerous to deny them those rights, for the exercise of which, they have become, in some measure, disqualified, only through the influence of a system as impolitic as it is unjust!

9. Is it further alleged that *slavery was introduced into America, and incorporated with its laws by Great Britain?* We do not deny the justice of the charge, nor will we palliate the enormity of the crime. We admit that Britain has much cause to mourn the sinful policy by which she originated and supported so gigantic an evil in her young colonies, now become populous states. But her guilt in carrying so many hundreds of thousands into bondage on territories now yours, will not warrant you, in the face of every sacred principle, and of every generous feeling, to keep their posterity in perpetual servitude. Allege as you will that "slavery is a black, a vile inheritance left to America by her royal step-mother," it will not follow that America is innocent, if she continues the evil. No daughters are at liberty to tread in the steps of an erring, immoral mother. They are bound to judge for themselves. They are responsible for their own actions. As soon as they are capable of distinguishing truth from error, right from wrong, and the paths of virtue from the ways of profligacy, they are under obligations to choose a better course than that she pursued, and to aspire to a higher measure of moral worth than she strove to reach. Permit us to say, that similar is the way in which the promising daughters of this country—the several States—should endeavour to act. Let them blame, in the strongest manner, the mother for the evil example she set

them in their younger days; let them heap the bitterest reproaches upon her for the iniquitous policy she pursued, and the unjust laws she enacted; let them not cease to remind her, even amid the laurels still thickening upon her brow, of the large share she had in fixing the yoke of oppression on that injured race, and of the burning shame which may well crimson her face with its deepest blushes; but oh! let them not impose upon themselves the delusion that they are innocent, if they only retain that "vile legacy" which became exclusively theirs at the era of their independence. Looking to the solemn account which they must one day give to the Supreme Judge, and remembering the noble principles to which they have sworn adherence in presence of the universe, let them cast from them the evils which they have derived from the old world and exhibit a picture of public virtue, honour, and happiness, such as no empire has yet succeeded in furnishing. What a distinction they would secure to themselves, and what a joy they would pour into many families, would they at once and earnestly take measures for breaking the chains that hold in captivity so many of their sable brethren, exiles from their father-land, and yet outcasts from the privileges of the one into which they have been carried!

10. Are any disposed still further to allege, that *but a very short period has elapsed since our own country abolished slavery in her colonies*, and that therefore she cannot with a good grace, reproach the United States with delay in proceeding to take the same step? We admit that our own nation was very tardy in doing an act of equity and humanity to the negroes in her foreign possessions. It was only after many arguments had been urged in public meetings, and many petitions had been presented to the imperial parliament, that she was brought to try the grand experiment. But it cannot be denied that that step was at last taken in a spirit of generosity that did honour to the British empire. With the concurrence of all the branches of the legislature, and amid the applause of all classes of the community, the proclamation went forth from the throne, that "*slavery is henceforth, utterly, and for ever abolished and declared unlawful throughout the British colonies, plantations, and possessions abroad.*" * Who does not rejoice at the very announcement, so cheering to every one who could sympathize with an oppressed people? What heart is there so cold as not to feel a thrill of exulting emotion at the very thought that on the morning of the 1st of August, 1834, "eight hundred thousand fellow-men and fellow-subjects who, during the previous night, slept bondmen, awoke freemen?" Nor does the deed of their emancipation possess less of moral grandeur in our eyes, from the circumstance that the nation was willing to pay so large a sum as twenty millions sterling, rather than not obtain it. Though, as we conceive, not bound by any principle of moral right to grant compensation to the owners, we feel that our country "was placed on a higher pinnacle of moral elevation," by submitting to this great pecuniary sacrifice, rather than allow so many immortal beings to continue one year longer in unmerited bondage. Forgive us when we say what we feel, that here, amid our many faults, is a precedent worthy of your serious consideration, if not of actual imitation. Blame us, if you will, for having so long turned a deaf ear to the cries of our suffering fellow-men; but oh! do not suffer yourselves to fall into the same error, and incur the same reproach. If we were wrong in our long delay, you

* Terms of the Act of Parliament.

cannot be right in your present procrastination. For the sake of your own consistency; for the sake of that freedom which you have achieved for yourselves; for the sake of your own honour, upon which no stain should any longer be brought with your own hands; for the sake of that injured race who have natural rights and immortal souls no less precious than your own; for the sake of that religion which breathes a spirit of universal benevolence, and inculcates the principles of universal justice, we beseech you to outstrip us, if possible, in the alacrity with which you hasten to break every yoke, and in the generosity, if necessary, with which you are willing to secure freedom to nearly three millions of your fellow-men. Never will you repent such a proceeding. Britain continues to look back with emotions of gratitude and joy to the memorable day when, by her own hand, the foul blemish was wiped from her statute book. Ever since, her title to the poet's praise has rested on a broader foundation—"slaves cannot breathe in England;" and the bitterness of self-reproach no longer mingles with the joy awakened by the orator's splendid encomium—"I speak in the spirit of British law, which makes liberty commensurate with, and inseparable from British soil; which proclaims even to the stranger and sojourner, the moment he sets his foot on British earth, that the ground on which he treads is holy, and consecrated by the genius of universal freedom. No matter in what language his doom may have been pronounced; no matter what complexion incompatible with freedom, an Indian or an African sun may have burnt upon him; no matter in what disastrous battle his liberty may have been cloven down; no matter with what solemnities he may have been devoted on the altar of slavery; the first moment he touches the sacred soil of Britain, the altar and the idol sink together in the dust; his soul walks abroad in her own majesty: his body swells beyond the measure of his chains that burst from around him; and he stands forth redeemed, regenerated, and disenthralled by the irresistible genius of universal freedom."

[To be concluded.]

Obituary.

[For the Banner of the Covenant.]

MEMOIR OF REV. GORDON T. EWING.

The daily periodical press, deeply sympathizing with his bereaved family, has announced that, on board a steamer, March 21st, 1848, on his way from Cincinnati to New Orleans, Rev. Gordon T. Ewing, of Pittsburgh, departed this life. The news, thus circulated, is sufficient to assure us that a Prince in Israel has fallen, and in his death the church has sustained a severe loss. The Pittsburgh Presbytery, of which for several years he had been a highly esteemed and worthy member, at its semi-annual meeting, April 6th, being informed of the mournful event, unanimously passed resolutions of condolence with his afflicted family in their sore bereavement, and with the congregation now vacant by the death of their beloved pastor; and, as a token of respect to the memory of the deceased brother, appointed one of its members to write and publish his memoir. The church owes it as a duty to her living head and Lord, to place on record the labours, the acquirements, and the triumphs through faith of her anointed ones. It is of great importance to those preparing for the holy ministry, to have set before them examples of patience, of industry, and perseverance. Every aspirant after distinction in any of the learned professions, ought

to assure himself that such is attainable only by bringing to the study of his profession, high intellectual and moral attainments, and constant application in his own calling.

In recording some reminiscences of the deceased brother, it is not intended to present a full portrait of his character, but merely to give such an outline as will be sufficient for the purpose of recognising the resemblance. To do justice in delineating a character in which, with rich profusion, clustered the graces of mental and religious refinement, requires not only an intimate acquaintance with the individual described, but also powers of discrimination to which few have attained. The difficulty in description does not arise from the want of harmony between the Divine original and its image impressed in regeneration and developed in the work of sanctification, but from imperfection in our distinctions between the mere incidents and essential properties of Christian character. On the one hand, the amiableness of natural disposition, and suavity of manners, may be mistaken for gracious affections; and on the other hand the absence of these so eclipses the exercise of grace, that its existence is often doubted.

The subject of this memoir from early youth was distinguished for manly, generous, and noble sentiments. In the year 1798, he was born near Maghera, County Derry, Ireland. His parents were respectable members of the Anti-bounty Associate church, and from them he received such a religious training as laid the foundation of his future usefulness and greatness in the church of God. Being the only son of his fond parents, he was consequently the object of peculiar solicitude. In boyhood he gave evidence of possessing capabilities of high mental cultivation, and accordingly he was devoted to literary and scientific pursuits. Having completed his common school education, he was placed under the tuition of Rev. — Brice, the pastor of the congregation to which his parents belonged. Under this refined and classic scholar, in his course preparatory to entering college, he spent four years. In this period, he read an extensive course of classic authors, both in Latin and Greek. But while employed in acquiring an accurate knowledge of ancient languages, the early religious cultivation of his mind began to discover its first ripe fruits. In the eighteenth year of his age, he was brought under strong convictions, by the Spirit of God, and this work resulted in bringing him to a saving knowledge of God reconciled in Christ. He professed faith in Christ, and sealed his covenant in partaking of the sacramental supper. Parental expectations were high in respect to the only and beloved son, and they were not doomed to disappointment. In 1818 he entered the Belfast academic institution; and his whole deportment, both religious and moral, soon attracted the favourable notice of both students and professors. Having in the dedication of himself to God, renounced the Devil, the world and the flesh, he walked in youth, as in after life, humbly and circumspectly in the path of duty. He profited much in his *college curriculum*. In the different departments of science his acquisitions were respectable, but in moral sciences he excelled; and on finishing his course he received the highest honours of the institution.

His ethical inquiries necessarily led him to a contemplation of the different forms of government established for the benefit of the social compact. Though raised and educated in a land of royalty and high sounding titles, yet like many others in similar circumstances, he had

a strong desire to see the working of the democratic principle—a nation governing itself. Before commencing a systematic course of theology, he determined to spend some time in travelling; and having had many near relatives in the United States, and having read of the principles and order of American government, he resolved on making in this country a temporary abode. His original purpose was not to remain permanently in this land, but as soon as he had acquired the knowledge of men and things which he desired, to return to the place of his birth. But circumstances controlled his subsequent movements, so that for many years he was a citizen of our beloved country. In 1822 he arrived in Philadelphia; and soon after his landing, became acquainted with Rev. Samuel Wylie, of south Illinois. At the instance of this gentleman, he accompanied him from Philadelphia to his home, near the ancient town of Kaskaskia. There in company, they opened, and for sometime conducted, an extensive classical school. But, alas! the diseases incident to the climate in a short time made fearful ravages upon Mr. Ewing's system, and from their effects he never entirely recovered. Fever and ague prostrated his body, and being of a full or plethoric habit, the malaria issuing from the great American bottom, together with contagious stagnant waters, generated diseases which afterwards destroyed his constitutional powers.

During the time he was employed in the capacity of teacher, he occupied himself in a careful inquiry respecting the scriptural character of the different departments of the household of faith. The church of his birth had no ecclesiastic connexion in the United States, and he therefore felt himself the more at liberty to investigate the whole subject of church communion. His inquiries resulted in a cordial adoption of the principles of the Reformed Presbyterian Church. Calm deliberation brought him to accede to her communion; and to the principles he adopted, and the cause he espoused, he maintained an unwavering attachment through life.

The emoluments of teaching which sometimes turn away from the path of duty respecting the ministry of reconciliation, had no charms for our deceased brother. Several offers were presented to him, which would have caused men of less purity of purpose to have turned aside from the right, and consulted their ease and indulgence in worldly things; but still recollecting that by his own voluntary act he had devoted himself to the service of God in the gospel of his Son, earthly considerations could not shake his purposes. In the autumn of 1824 he entered the Theological Seminary under the supervision of Rev. S. B. Wylie, D. D. To the study of Divinity he brought a highly cultivated mind and a heart burning with zeal for the glory of God. His progress in the proper literature of the institution was both rapid and solid. Before his entry, he was a rare scholar, and in the gratification of his religious propensities he had become, by private reading and study, a sound divine. In the spring of 1825, by the professor he was certified to the Pittsburgh Presbytery as being prepared to be taken under trial for license to preach the gospel of the grace of God. The time spent in the seminary he often spoke of with great delight. For their mutual benefit, the Theological students formed a religious society. Its meetings were held on the Friday evening of each week, and a principal part of the exercises was to detail the religious experiences of the members. Following the plan of Pike and Hayward, they were

strictly tested by the word of God. Searchings of heart and solemn prayer abounded in these assemblies. The talents of our beloved brother had there an appropriate field of exercise. He was an excellent casuist, and deeply versed in the science of mental philosophy; and to the edification of his brethren, these acquirements enabled him to resolve cases of conscience, and bring the exercises of Christian affections to the supreme standard of human action.

O cruel grave, where is thy loving brotherhood? One only remains in the church militant. My dear companions had doubtless the start of me in sanctification; and they have entered into the heavenly rest. As covenant dust, preserve thou their bodies till the judgment of the great day. Thou hast opened thy devouring jaws, and their manly forms are for ever hidden from mortal sight. Precious deposite—bodies redeemed from the curse of the law. They shall one day be raised to glory, immortality and eternal life.

His pulpit exercises and examinations on Theology, both practical and systematic, being with great cordiality sustained, he was, on the 9th of May, 1825, in the city of Pittsburgh, licensed to preach the everlasting gospel. But though his qualifications as a probationer for the holy ministry, were considered to be of no ordinary kind, yet having drank deep at the fountains of literature and science, he asked and obtained leave from Presbytery to spend the winter ensuing his licensure in the furtherance of his scientific researches. The time granted was spent in the city of Philadelphia, in attendance on the Theological lectures of Professor Wylie, and also on the course of lectures delivered in the Medical hall of the University of Pennsylvania. While thus employed, he preached sometimes by invitation in the Northern Liberties of Philadelphia. In this quarter of the city a respectable number of families, some of them belonging to the Reformed Presbyterian and others to the Associate church, all of them his early acquaintances from the north of Ireland, pressed him hard to remain in the City—to organize a congregation in connexion with the Reformed Presbyterian church and become its pastor. For prudential reasons he declined the invitation, and in the summer of 1826 returned to the Pittsburgh Presbytery. He preferred Western Pennsylvania as his field of labour.

His probation for the ministry was short. Canonsburgh congregation, then vacant by the resignation of Rev. William Gibson, soon presented him with a unanimous call. After much deliberation and wrestling with God in prayer for direction in the matter of settlement, it was accepted; and on the 22d of October, 1827, by prayer and the imposition of hands he was ordained to the office of the ministry of reconciliation, and installed pastor of the congregation. In those solemn transactions, Dr. Black presided—preached the ordination sermon from 1 Corinthians xii. 28—offered up the prayer of consecration, and was first in the imposition of the hands of the presbytery.

During the incumbency of his predecessor many of the members of this congregation had become alienated from one another. It contained men of sterling worth, but discord had in some measure paralyzed their social operations. To restore harmony and Christian co-operation, taxed the prudence and wisdom of the young minister. This, however, in a few months was accomplished. Every root of social bitterness was eradicated from this portion of the vineyard of our common

Lord. Between Mr. Ewing and the people of his congregation, mutual confidence, which is the basis of proper action, exerted a salutary influence. His labours of love in family visitations, and in attendance on the bed of sickness and death, gained for him soon the affections and esteem of a grateful people. His pulpit exhibitions were grave, important and substantial. In manner, he was scientific and eloquent. He possessed no talent for loose and noisy declamation, and the application of each discourse was pointed, but mild and gentle. The great success, however, of his ministry, under God, depended on his assiduity in exercising a watchful care over his flock. In order that he might have time to devote to pastoral duties, in visiting from house to house, he denied himself of those pleasures and recreations which are often invigorating to the body; and he often trimmed the midnight lamp in his preparations for the sanctuary.

About five months after his ordination and settlement at Canonsburgh, he was happily united in marriage to Miss Margaret, eldest daughter of Dr. Black. To him this union was truly a blessing. Amiable in her disposition, accomplished, yet plain and unaffected in her manners, and, above all, possessed of deep-toned piety, she was qualified to participate in the joys of her beloved husband, and sympathize with him in his afflictions. At the time of marriage, and for some months after, their sun suffered no eclipse, and Providence strewed their path with the flowers of honour, respect, and happiness. But the day of adversity is set over against the day of prosperity. The people of God are destined to suffer afflictions, so that they may be weaned from the pleasures of earth. The smiles of approbation in the church and the surrounding community, and the pleasures of the domestic circle, could not from our deceased brother avert the hand of disease.

The autumn of 1828 witnessed his prostration. Chills and fevers, his old Illinois complaint of 1823, re-attacked him, and his tall and manly form bowed under their pressure. In vain was resort had to medical prescriptions. With intervals of partial health, his maladies increased, till in 1830, he resigned into the hands of Presbytery his pastoral charge; and, accompanied by his affectionate partner in life, returned to the enjoyment of his native air. The experiment was successful. The means were blessed for his recovery. Though in Ireland the restoration to health was slow, yet in about two years his health was so improved that he suffered but little during the remainder of his stay in the *Emerald Isle*.

As soon as circumstances permitted, he accepted an invitation from the Reformed Presbyterian Church, Londonderry, then vacant, to occupy their pulpit. There he remained for the greater part of his sojourn in his native country. The situation of the city renders it healthy, and the manners of its inhabitants are hospitable and refined. Every thing combined to designate this city as the place of his abode, for the purpose of recovery and the exercise of his ministry; and it is probable he would have remained longer in Ireland, had not divisions in the Reformed Presbyterian church there rendered his situation somewhat uncomfortable.

Some time before his arrival, among Covenanters the subject of toleration had been discussed with much warmth and ability. Men eminent for talents and erudition were ranged on each side of the question.

Those denominated *liberal*, maintained the doctrine of passive toleration, and denied magistral interference in matters purely religious. On the other hand, those imbued with high notions of the exercise of royal prerogatives in religious matters, argued that the *civil power* ought to restrain, by civil pains, the promulgation of "*errors*" and "*heresies*." With this question in its various bearings, the whole church became embroiled, and division was the result. Mr. Ewing endeavoured by every possible means to arrest the dissensions and reconcile the parties, but he laboured in vain. He deprecated the consequences of discussions which appeared to him rather to seek after victory than the promotion of the glory of God, and refused to identify with party discussions. Each side coveted his influence and the exercise of his talents, but his steadfast adherence to original principles, rejecting new glosses, rendered the disputants on each side jealous of his position. What could not be accomplished by flattery, some of them attempted by threats, for the purpose of intimidation. The excitement of parties grieved him much, but did not move him from a peaceful deportment. He longed to retreat from scenes of strife and discord among brethren in Christ; and having in his native land, for some years, enjoyed a state of almost confirmed health, his attention was again directed to the United States.

In 1841 he was again greeted by his Pittsburgh friends. The climate of Ireland had greatly improved his appearance, but he often complained of a want of action on the surface of the body. Coldness of skin and gastritis often succeed severe attacks of ague, and of these, Mr. Ewing was never entirely free from his first attack in Illinois, in 1823, till he finished his course on earth. During his absence from the United States, on the subject of civil relations, the Reformed Presbyterian church had been divided. This unhappy division took place in 1833, and was attended with many unpleasant consequences. Since the division, those who reject the Constitution of the United States as being immoral in its fundamental principles, and denounce the government as being the ordinance of the Devil, are denominated the Synod of the Reformed Presbyterian church; and, on the other hand, those who maintain the Constitution to be moral, and the government to be the ordinance of God, are called the General Synod of the Reformed Presbyterian Church. Crimination and abuse of their more liberal brethren, strikingly marked the writings of the men who denounced the government and citizens of our beloved country. They held up as a model, the civil attainments of the second reformation in Scotland, and maintained that Covenanters in every country under heaven were bound by solemn covenant engagements to reject every constitution of government which did not embrace the attainments of that period. In defence of their position, and to place the matter in a proper light, writers of the General Synod asserted that voluntary citizenship in the United States did not involve immorality, that it was not a breach of covenant engagement—that with all its defects, the Constitution of this confederation is far in advance of the civil attainments of the second reformation in Britain—that instead of citizenship involving a breach of covenant, on the part of the covenanters, his engagements in his public profession bind him actively to sustain our constitution in subserviency to the glory of God—that the Federal constitution is far in advance of any civil organization since the introduction of the Christian dispensation—that its fundamental principles will fa-

yourably compare with those respecting civil government asserted in the symbols of the faith of any of the reformed churches.

On his arrival in Pittsburgh, Mr. Ewing had several interesting interviews with prominent men of each Synod; and, after much deliberation, he presented his testimonials of Christian and official standing from the Irish church to the Pittsburgh Presbytery, in subordination to the "*General Synod.*" He calmly weighed the arguments of each department before he decided the question of adhesion. His previous residence for many years in the United States—his acquaintance with our civil order, enabled him to form a correct determination respecting the controversies which had divided the Reformed Presbyterian family in this land.

About the time of his accession to the Pittsburgh Presbytery, a congregation in the 5th Ward of the city of Pittsburgh, then vacant, presented through Presbytery, an invitation to Mr. Ewing to statedly supply their church. The petition was in part granted; and so acceptable were his labours amongst the people of the congregation, that in a short time a unanimous call was the result; and on his acceptance thereof, by Presbytery, he was installed their pastor. There he exercised his ministry till the connexion was dissolved by death. For some months before his decease, he was able to perform but little of pastoral duties. He did not, as in former times, fall under chills and fevers, but coldness of skin and want of digestion were the primary symptoms of his disease. Atrophy soon ensued, and presented the body as under its direful ravages. The healing art was laid under contribution to arrest the fell destroyer, but in vain. Remedial agents proved useless in arresting the wasting of the body, or restoring the tone of its prostrate powers.

In former times, the sea air and change of climate had effected for his recovery what medicine could not accomplish; and it was the dictate of duty that he should again try his former experiments. Accordingly, in the beginning of March, accompanied by his ever loving and faithful wife, he embarked on board a steamer for New Orleans, thence intending to make a coasting voyage to New York. The undertaking was right, and the design laudable; but the work of his servant was finished. There was no need of a prolongation of life—he must not any longer be detained in the church militant. For some days, on board the steamer, he appeared rather better than when he left home, but his strength afterwards yielded to the pressure of disease; and one hundred miles above New Orleans, the first point of destination, in the arms of his dear, but afflicted wife, he yielded up the ghost. His latter end was peace. When he found his strength failed, and was fully aware that his latter end was at hand, he greatly rejoiced in the prospect of the heavenly inheritance. Having committed his dear children and wife to the care of their covenant God, in the faith of a blessed resurrection, he slept in Jesus. How interesting to contemplate the death of the righteous—to contemplate the life and the death of those who have been employed in turning many to righteousness, and who in the closing scenes of life, afford ample encouragement to follow the ever-blessed Redeemer. In the all-wise providence of God, and in the midst of a life of much usefulness, he was removed from the vale of tears. He died, aged 50 years and some months.

On the sixth of April, ensuing his death, the widow returned home with the body of her deceased husband; and, on the day following, from

his late residence, it was borne to the place of interment in the Allegheny Cemetery. The clergy, the inhabitants in general, and especially the members of his congregation, manifested great respect to his memory, and condolence with the bereaved family, in the very large attendance upon his funeral. The widow has lost a beloved husband; the children a kind and affectionate father; the congregation a talented, religious, and elevated pastor; and the church in general one of her brightest ornaments. By those who knew him, his name will be had in lasting remembrance. The affections of his late congregation have erected a pillar to the memory of their deceased pastor, more enduring than marble, more refulgent than brass. Their works of love and affection deservedly praise them in the gate. "Blessed are the dead that die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours and their works do follow them." G.

Bakersdown, May 10th, 1848.



Poetry.

TURN THE CARPET; OR THE TWO WEAVERS.

As at their work two weavers sat,
Beguiling time with friendly chat,
They touched upon the price of meat,
So high, a *weaver* scarce could eat.

"What with my children, cares, and wife,"
Quoth Will, "I'm almost tired of life,
So hard my work, so poor my fare,
'Tis more than mortal man can bear!

"How glorious is the rich man's state,
His house so fine, his wealth so great,
Heaven is unjust, you must agree,
Why *all* to him? Why *none* to me?

"In spite of all the Scripture teaches,
In spite of all the preacher preaches,
This world (indeed I've thought so *long*;)
Is ruled, methinks, extremely wrong.

"Howe'er I look, where'er I range,
'Tis all confused, and hard, and strange,
The good are troubled and oppressed,
And 'tis the wicked seem the blest."

Said John, "Our *ignorance* is the cause,
Why thus we blame our Maker's laws;
Part of his ways alone we know,
'Tis all that man can see below.

"See'st thou that carpet, not half done,
Which thou, dear Will, hast well begun?
Behold the wild confusion there,
So rude the mass, it makes one stare.

"A stranger, ignorant of the trade,
Would say no meaning's there conveyed;
For where's the *middle*? Where the *border*?
The carpet now is all disorder."

Said Will, "My work is yet in *bills*,
But still in every part it *fits*;
Besides your reasoning's round-about, ⁷
Why, man, the carpet's inside out!"

Says John, "Thou sayest the thing I mean,
And now I hope to ease thy spleen;
This world, which clouds thy soul with
doubt,

Is but a carpet *inside out*!

"As when we view these shreds and ends,
We know not what the world intends,
So when on earth, things look but odd,
They're *working* still the *scheme* of God.

"No plan, no pattern, can we trace,
All wants proportion, truth and grace;
The motley mixture we deride,
Nor see the beauteous upper side.

"But when we reach that world of light,
And view the works of God aright,
Then shall we see the whole *design*,
And own the *Worker* was divine.

"What now seem random strokes, will
there

All order and design appear,
We shall admire what here we spurned,
For then the carpet shall be *turned*."

"Thou'rt right," cried Will, "no more I'll
grumble,

Or think this world so strange a jumble;
My impious doubts are put to flight,
For my own carpet sets me right."

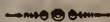


Domestic Circle.

NECESSITY OF WORK FOR CHILDREN.

There is no greater defect in educating children than neglecting to accustom them to work. It is an evil that attaches most to large towns and cities. Our children suffer from it. The parent considers whether

the child's work is necessary to him, and does not consider whether the work is necessary or not to the child. Nothing is more certain than that their future independence and comfort much depend on being accustomed to work—accustomed to provide for the thousand constantly recurring wants that nature entails upon us. If this were not so, still it preserves them from bad habits; it secures their health; it strengthens both mind and body; it enables them better to bear the confinement of the school-room, and it tends more than any thing else to give them just views of life. It is too often the case that children, provided they spend half a dozen hours of the day at school, are permitted to spend the rest as they please. They thus grow up in the world without a knowledge of its toils and cares. They view it with a false medium. They cannot appreciate the favours you bestow, as they do not know the toils they cost. Their bodies and minds are enervated, and they are constantly exposed to whatever vicious associations are within their reach. The daughter probably becomes that pitiable, helpless object, a novel-reading girl. The son, if he surmounts the consequences of your neglect, does it, most probably, after his plans and station for life are fixed, and when knowledge of one of its important objects comes too late. No man or woman is fully educated, if not accustomed to manual labour. Whatever accomplishments they possess, whatever their mental training, a deduction must be made for their ignorance of that important chapter in the world's great book.—*Bangor Whig.*



HOME.—Make home happy. Study to please and interest your wives and children. Carry to them some natural curiosity, some agreeable book, some useful paper, that will interest them for an hour or two every day. It is a painful sight to witness droves of youths, from the age of fourteen to twenty-one, standing at the corners of the streets on a pleasant evening, using language, to say the least, unbecoming to their age, when they might be agreeably employed at home. Parents do not feel sufficiently interested to make their children happy, and love the domestic hearth better than the public highways. You will always notice that those young men become the best members of society, and are the most useful in the world, who have spent a large portion of their minority beneath the care and influence of a devoted parent's eye. They are preserved from a thousand temptations to which others are exposed, and early learn to practise those virtues which in after life make them respected and beloved.

Make home attractive. Be cheerful, kind and agreeable yourselves. Never wear a frowning brow or utter a cross or angry word before your children. A dull face, a crabbed expression, a peevish, fretful disposition, are entirely out of place, amid the sanctities of home, around the domestic fire-side, in the presence of the happy looks and smiling cheeks of innocent childhood, or more sober youth. Some men have a smile for every place but home—they are mild and gentle every where but among their own household. This is a very great error—we must call it a heinous sin. If there is a spot under heaven that should call out the best affections, the warmest love and the kindest smiles, it is that dear ark, our home.

If parents were more particular to do their duty in this respect, it would have a glorious influence, and tell nobly on the future character of the rising generation.



GOVERNMENT OF CHILDREN.

One of the first habits that children form is that of contradicting. This some parents regard with complacency. They scarcely appear to consider it any thing more than the outburst of a free and noble spirit. No mistake, however, could be more perfect. Allow a child at every word or sentence you speak, to vociferate "no! no!" and very soon he will learn to say, "I

wo'n't!" and "I will!" "I sha'n't!" "I shall!" and, in fine, to say and do just as he pleases. The beginnings of evil are to be resisted. If a child evince a vicious propensity or disposition, let that at once be attended to. Do not wait for a more convenient season to correct; nor through a mistaken lenity, omit to correct him altogether. By the time a child can speak, he can obey. That is a false and pernicious sentiment, current to some extent at the present day, which alleges that a child must grow up and be permitted to exercise his own judgment about matters and things before he is corrected. Give it no countenance whatever in your government of children.

Guard against a hasty temper. You may have cause of provocation. Be careful that none discover your anger: especially maintain a firm and quiet spirit in administering reproof, or inflicting a punishment. If you exhibit turbulence, your attempts at reproof and correction will only aggravate the feelings of the child, and render perfectly ineffective all discipline.

Beware of always assigning a reason for every thing you command. Let your child understand that he must obey, because it is his duty to obey. If, after having obeyed, he does not understand, *then*, probably, it might not be improper to assign a reason: not, however, until then." Avoid threatening also. This has a very injurious effect on yourself and on your child. It begets recklessness. You will threaten when you do not think what you are doing, and your child will become so familiar, or rather, so used to your habit in this particular, that he will care nothing about it.

Cultivate the love of virtue. Explain and enforce the necessity of serving God. Inculcate the habit of prayer. Pray yourself; teach your child to pray.

"Prayer is the simplest form of speech

That infant lips can try;

Prayer the sublimest strains that reach

The Majesty on high."



EARLY RELIGIOUS EDUCATION.

Some persons contend that the young mind should be left to grow untaught in religious truth, until it is sufficiently matured to judge for itself. Coleridge and his friends were once talking upon this very subject; one of them maintained that religion should not be instilled into the youthful mind, and Coleridge contended that it should. His friend observed, that the mind should be left alone upon that subject, and in mature years it would of itself assume the right direction. After dinner he walked into his garden, and showed him a spot full of nothing but mustard plants. "There," said Coleridge, "is a fine flower garden." "Flower garden!" said his astonished friend, "Why they are all mustard plants." "I know that," said Coleridge, "but after a while, some how or other, the mustard will all be rooted out, and we shall have a splendid variety of cultivated flowers!"



NEVER BEGIN A THING UNTIL YOU HAVE WELL CONSIDERED THE END. As an Eastern prince was riding along with his courtiers, a beggar presented himself and offered, for a hundred pieces of gold, to give his majesty a valuable piece of advice. The king commanded the sum to be presented to him, and received in return the maxim above mentioned. The courtiers were exceedingly indignant at what they considered a barefaced imposition, and desired permission to chastise the beggar on the spot. But the king declared himself well satisfied with his purchase, and ordered the sentence to be engraved on all his gold and silver plate. Some time after, a conspiracy was entered into for the purpose of destroying the prince; and, as he was at that time indisposed, his surgeon was bribed to despatch him with a poisoned lancet. Accordingly, on being called to bleed his majesty, he prepared

to accomplish his design; but happening to cast his eyes on the sentence inscribed on the silver basin which an attendant held, he was seized with remorse, dropped the fatal instrument, and prostrating himself before his injured master, confessed his crime, and named the instigators of this horrid purpose. The king, turning to his courtiers, observed, "Now I hope you will confess that a piece of advice productive of so important a consequence, was cheaply purchased at a hundred pieces of gold."

How many disastrous events, how many heart-rending catastrophes would be avoided, were our undertakings well considered at the beginning! were the probable consequences deliberately weighed, and sage advice attended to! Rashness is more peculiarly the vice of the young, and many a life is spent in misery and bitter repining, because due deliberation was not used at its outset, and proper precautions were not taken to avoid the rocks and quicksands which abound in the ocean of existence.

Foreign Missions.

THE FIELD AND THE LABOURERS.

The following extracts are taken from an "appeal from the Missionaries at the Sandwich Islands on the duty of the present generation to evangelize the world." They present the church's duty in this particular in the most impressive and solemn manner, and we cannot but believe that they will produce a powerful and beneficial effect wherever they are read. It may increase the interest which is connected with them, proceeding from persons on the field, and many of them long and very successfully engaged in the work, to know that they were written just before the very great accessions made to the churches in the Sandwich Islands in 1836.

If we look at the earth geographically, the maps are almost black on which are designated the population of the land and the sea still under the dominion of the Prince of Darkness. For one square mile, with light flashing on it, there are thousands spread with the pall of death. To specify, would be to mention a large part of the proper names of countries, which united, make up the continents, and the names of the islands, which, disunited, are scattered among the oceans. So extensive is the territory, that should the men sent forth, few and short-lived as they are, travel continually, and announce pardon to the guilty, day and night, they could not pass over all the high-ways and by-paths, and search out the habitations of the whole human family. Their voice, should they raise it perpetually as they go, would be the voice of here and there one crying in the wilderness, heard by only a small part of those who have ears to hear, and souls to be saved. The sound of missionaries has not gone into all the earth, nor their words to the end of the world. *It could not go.* It is impossible that the few missionaries from the American churches should convert the world. They could not *explore* it. They could not encompass all the cities, and blow a trumpet around their walls, if that were the means appointed to save them. They could not mention in the ear of every mortal the only name by which we must be saved.

The foreign missionaries from our country are one to six millions of men,* or two for the population of the United States; and two men

* While the number of missionaries has increased since this appeal was written, it should be remembered that the population of the world has also been increasing, and probably in a greater ratio, so that the *proportion* remains about the same now as then.

could not preach the gospel to all in that extensive field; many would die without the sight of him who publishes salvation. Now, let lines be drawn over the world at such distances that the voice of one man may meet the voice of another, and let one hundred missionaries travel on these lines and proclaim the gospel; and allow that the population of the territory thus sounded upon should be saved, it would still be leaving millions and millions to perish.

The degradation of the heathen is so deep, the darkness so dense, the number so vast, that 600,000 missionaries sent the present year would be insufficient to afford the present generation any thing like the privileges enjoyed in Christian lands, and it were better still to be born in a log cabin in Maine or Missouri than in the palaces of Egypt or China. For Christendom, were every minister in it removed, would be unspeakably better furnished with the means of grace than the heathen could be with one missionary to every thousand. But several thousand ministers, with a countless number of collateral helps, do not yet convert the people of our favoured land. How, then, if they were in a state of heathenism, should two men convert them, especially if these two were foreigners, with the language to learn, write, and print; and houses to build; and schools to establish and teach; and medicines to furnish; and families of their own to provide for; and the idol gods of a nation to destroy; and a veil of superstition, forty centuries thick, to rend; the horrible darkness to dispel; hearts of stone to break; a gulf of pollution to purify—**A NATION TO REGENERATE!** How can two men do all this? How, then, shall one hundred missionaries convert the world? How a thousand? How a hundred thousand? They cannot.

When six hundred thousand go from the five millions of Christians in Christendom, or from a million and a half in the United States, they will not, all combined, emit more light than may be expected from the morning star of the millennial day. The present missionary operations—to use the language of Mr. Abeel,—“are as child’s play.”—If the great God could despise his creatures, it would be despicable in his sight. A little more than a hundred men to convert a lost world! A band not so large as preach the gospel in the City of New York, or teach schools in New York, or practise law or medicine in New York, or print books or papers in New York; this band has 600,000,000 to supply with teaching, and preaching, and medicine, books and schools, and this is called converting the world! A band of men not sufficient to look after any one department of business, whether ecclesiastical, civil, or literary, in the least state of the twenty-four of our Union, have to look after the temporal and eternal welfare of six hundred millions. A hundred men! It takes more than that to lay a railroad, or dig a canal; more than that to manufacture muskets and powder in times of peace; more than that to man one ship of war; and more than that for any one of the employments of men, from the hall of judgment to the humblest occupations.

One hundred men, or two hundred, or three hundred, or five hundred to enlighten the moral world!! It requires nine thousand men to visit the Pacific ocean, many of whom leave wife and children for voyages of three years, in order to fill the lamps which assist the moon and stars to dispel the natural darkness of the United States. If a valley is to be exalted or a mountain levelled, thousands must gird themselves.—

How, then, shall a few hundreds prepare the way of the Lord, in the deserts of all the earth? Where is the monarch purposing to subdue a neighbouring kingdom, who will feel sustained and honoured with an army of one hundred men, the result of twenty years' enlistment, with an addition of fresh troops of five, ten, or twenty annually?

Can five men from America subdue thirty millions in France? Can one hundred or a thousand subjugate all nations? The army of the aliens, six hundred millions strong—will it bow to one hundred soldiers of Zion's King? The missionary operations are child's play; the light of them a taper; their magnitude, a drop of the bucket; and their weight, the dust of the balance against the everlasting hills. "*If the great God could despise his creatures, it would be despicable in his sight!*"

If we turn a moment from the men, and look at the means to sustain them, the earth is the Lord's, and the fulness thereof. The wealth of the mines is his, and he made it; and he will use it to promote the interests of his church. It is required. The superscription to Cæsar on the coins must be effaced, and a new one be struck for the church. There is no other work so urgent, none so worthy, none in which the interest on earth is more ample, and the treasure in heaven more sure. The wealth of America calls for extended missionary operations,—the support of an army, and not a few spies. The funds of the American Board are as nothing. The treasurer's report being read, no one needs to be told that the work is not done,—that it is not begun. *Two hundred thousand dollars annually!* One's tongue almost utterly refuses to utter it, a sum so worthless, in connexion with an object so magnificent. But on the other hand, the price of earthly ambition, convenience and pleasure, is counted by millions. Navies and armies have their millions—railroads and canals have their millions—colleges and schools have their millions—silks, carpets and mirrors have their millions—tea, coffee, tobacco and rum have their millions—parties of pleasure, and licentiousness in high life and in low life have their millions—and what has the treasury of God and the Lamb to redeem a world of souls from the pains of eternal damnation, and fill them with joy unspeakable? Less than two hundred thousand dollars through the American Board, and some other thousands through other channels. George II. expended in three wars, 157 millions of pounds, and George III. replaced the Bourbons on the throne of France at a cost of above one thousand millions sterling. The revolutionary war cost the United States one hundred and thirty millions of dollars; and intemperance wastes a hundred millions a year; and the great fire in New York destroyed twenty-six millions in a day, the interest of which for twelve months is about equal to the amount expended by the American Board for twenty-five years! And yet the ruins of that conflagration will soon be repaired, and its monument found in the splendid walls now rising from the ashes.

And shall the world be saved with the filings and the dross of the mint; and the old garments men throw from their backs; and the crumbs which fall from their tables? Who that believes that God made the world for Zion, and that the wealth of the sinner is laid up for the just; who that is acquainted with the growing resources of America, and the bliss of giving, can subscribe to the sentiment that missions cannot be greatly enlarged for want of money? Who that contemplates the exposure of our American friends to that covetousness which is idolatry,

and looks at six hundred millions of heathen idolaters, will not pray that missionary operations may be increased ten thousand times; that the gods of silver and gold in the United States may be employed in the destruction of the gods of wood and stone throughout Satan's dark empire, and that this war among the members of the same household may eventuate in the utter extermination of the whole family of lords many, and gods many, and Jehovah be exalted over all.

Truly, the efforts of modern missions deserve not to be compared with the work yet to be performed; and unless the work be increased to a very great extent, the world cannot be saved. Past and present exertions have lessened but little the great multitude who know not God. This is not saying that nothing has been done. The work of a few has been done. But those abroad have not done and will not do the work of many. Their own individual duty is all they can possibly perform; and when they do their utmost, a large territory remains to be possessed by the whole army of God. Canaan was large enough for the twelve spies and the ten thousands of Israel also. Jericho was not subdued when Rahab was gained by the mission of two pioneers. The antediluvians could not be saved in one ark, if its doors had been open to all, nor were they all drowned by an ordinary shower of rain. The world will not be covered with the knowledge of the Lord as the waters cover the seas, until the men to publish that word, are scattered like rain on all the earth. So long as they remain together, like water in a lake, so long the moral world will be desolate. They must go every where; and if the expansive warmth of benevolence will not separate them, and they raise and go on the wings of the wind, God will break up the fountains of the great deep of society, and by dashing the parts together, like ocean in its turmoil, or Niagara on its fall, cover the heavens with showers, and set the bow of hope for the nations; and the desert shall rejoice and blossom as the rose. God is too good to suffer either Amazon or Superior to lie still and become corrupt, and the heavens in consequence to be brass and the earth iron. God is too benevolent also in the arrangements of the moral world, to allow his people to lie inactive; to have here a continuing city while the heathen are dying. The churches cannot afford to convert the world with fifty men and a handful of money. It would be as disastrous to the churches in their present state, as for men to obtain a livelihood without labour.—Missions must remove the wealth of America, lest the people die under its pressure. They must rise up and act, or they will perish with very fatness. The ministers must equip for the foreign war, or they will contend with each other, and scenes of folly and shame will distress angels, and mar the beauty, and eat like canker the bosom of Zion.

Brethren and fathers,—the word of God, and the works of God, and the providence of God, sound the alarm in the churches, calling them to the holy war, for unto them as a body is committed the conversion of the world. It cannot be done by a few hundred missionaries and a fraction of wealth. NO, NEVER.

[For the Banner of the Covenant.]

BRIEF PAPERS ON INDIA.—SCRAP NO. III.

Having, in two brief papers, referred to the different appellations of this country, the name of the very peculiar people that at present constitute its chief inhabitants, and to its national boundaries, the objects that would naturally follow are, its climate, soil, productions, &c., but as my design, in these short scraps, is to discuss the character, customs, &c., of the Hindus, I proceed at once to a brief notice of their early history.

Who are the Hindus? From whence came they? When did they emigrate thither? By what means did they possess themselves of this country? As the Hindus themselves have scarcely a single historical statement on record that can be relied on these questions cannot now be satisfactorily answered; and, in all probability, this must for ever remain the case.

That the Hindus are a different people from the aborigines of this country, is quite evident. The barbarous, I might almost say the savage, tribes found in the mountains of India, and in the low castes of the plains, are doubtless the descendants of a people who occupied this country prior to the appearance of the Hindus. In a future paper I hope to give an account of the aborigines of India.

I suppose it is agreed, on all hands, that the Hindus are one of the most ancient nations on earth, and that they had made considerable progress in civilization and in science some centuries prior to the Christian era, is undisputed; but these facts by no means serve as a data by which we may learn the period of their arrival in India. There is good authority for the statement, that the religion of the Hindus was propagated in this country *since* the Christian era. At the time of Alexander's invasion of India, as mentioned by Arrian and other early writers, the prevailing religion was Buddhism and not Brahminism; and this state of things continued for several centuries. There are other historical facts which lead to the conclusion that Brahminism is not of so old a date as Christianity. Whence it seems probable that, less than two thousand years ago, the Hindus were foreigners in the country where, according to their own account, they have held undisputed sway for thousands of ages.*

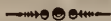
Some have supposed that the Hindus, the Brahmins at least, may have come from Egypt. There certainly are some points of resemblance between the Indian priests and the ancient Egyptians. From Genesis xliii. 32, we learn that the Egyptians, like the Hindus of the present day, were strict observers of caste. With the Hindus, as with the Egyptians, the bull is an object of the highest veneration. The brahman receives the honorary title of Misraim, the very name by which Egypt is known in India and in all the east. Other points of resemblance might be mentioned. Notwithstanding, I think there is far more probability that the Hindus, as some of our best writers on India suggest, came from some portion of central Asia, perhaps from the neighbourhood of the Caspian sea. The Persian and other languages of central Asia have numbers of terms in common with the

* The Hindus gravely tell us, and some of the *wise* men of Europe have believed them, that two lines of their former kings, namely, those of the sun and moon, swayed an undisputed sceptre over India during the whole of the dwafar yug, brazen age, 864,000! An excellent account of the mythology of the Hindus is given in *The History of India*, in Harper's Family Library, ii. 48.

Sanscrit, the sacred language of the Hindus. This is not the case with the Coptic, the modern language of Egypt, which in all probability, bears a strong affinity to the ancient language of that country. Thus presumptive evidence is afforded for the position that the Hindus came from some portion of central Asia, and not from Egypt. Besides, the features of the Hindu countenance are nearly Caucasian.

There is every reason to believe that the Hindus possessed themselves of India as the Mahommedans and English have since done, that is, by conquest. I believe that our best writers on Indian history are agreed that the worshippers of Brahma, Siva, and Vishnu waged a war of extermination against the Buddhists in the early centuries of the Christian era, and that multitudes of the latter were obliged to flee to other countries to escape the slaughtering sword of their conquerors. It may therefore be reasonably inferred, that the Hindus possessed themselves of India in the manner just mentioned. At the present time, a few individuals of a sect called Jain, evidently remnants of the Buddhists, are here and there to be found throughout India. It may be worth mentioning here that India is considered, on all hands, to be the birth-place of Buddhism.

Brahminism, with all its horrid rites, its debasing, demoralizing rites, has thus been introduced into India. What then, even in a human point of view, should hinder the religion of Jesus from being propagated here? When the earth shall be filled with the knowledge of the Lord, as the waters cover the sea, shall not India cast her idols to the moles and to the bats, worship only the true Swaim-bhu, the self-existent God?



Just as our last No. was issuing from the press we received the following interesting communications from India. We hope they will be read with attention; but especially would we call the notice of our readers to the extract from the Journal of one of the native assistants. How delightful is it to find an individual who, but a few years ago, was involved in all the errors and debasing superstitions of heathenism, in its most unholy forms, now announcing salvation by the only Redeemer, to his benighted countrymen! We should regard this as an evidence that we have not run in vain, nor laboured in vain, and feel encouraged to continue and increase our exertions.

EXTRACT OF A LETTER FROM REV. J. CALDWELL, DATED,

Saharanpur, March 6, 1847.

MY DEAR BROTHER,—I have barely time to-day to write you a line or two in reply to your kind and welcome letter of 29th November, 1847, which came to hand some two weeks since. I should, my brother, write you a long epistle, giving an account of matters in detail, at this station, but as to-day is the last opportunity for the overland mail, for this month, and the hour for its closing draws near, I must content myself with a hasty note. I hope to write by next month's mail.

The enclosed scrap,* is like its predecessors. If it serves the purpose of drawing attention to India and the Hindus, my object will be accomplished.

By next mail, among other matters, I hope to send you some extracts from my journal, and some also from the journals of our catechists.

* The third of a series of papers on India, published in our present No.

I am glad to learn that we are to have a re-enforcement to our mission here, from our own church. May the Lord bring them hither in safety.

Mr. Jamieson, who is now on his way hither, and is expected in a few days, will be associated with me at this station, until the re-enforcement from our own church arrives.

I am thankful to state, that my family and self, with the exception of our youngest child, are quite well. All our native brethren, too, are in good health.

My hands, at present, are more than full. Besides the ordinary duties of the station, I have the superintendence of the building of our new church, which, I hope, will be finished this year. Every afternoon in the week, except Sabbath, is spent by the catechists in addressing the people, and in three different places at the same time. In this I join them as often as I possibly can. I am thankful to state that I am now able to preach in the native language with some degree of fluency.

Mrs. C. joins me in Christian regards to you. Please give affectionate regards to all friends in Philadelphia. The enclosed please forward to Mr. Campbell. Your fellow labourer in Christ,

J. CALDWELL.

P. S.—The enclosed is an extract or two which one of the catechists has made from his journal. I send it just as he handed it this moment to me.



EXTRACTS FROM THE JOURNAL OF A NATIVE ASSISTANT.

February 7th, 1848.—Went to Moregunj bridge; asked a person What regeneration meant? He gave no right answer; therefore I was obliged to explain. Afterward, read from a Hindu tract about the judgment day, which related that every person will go to hell or heaven, according to their desert. While I was engaged in addressing people, an old Hindu Sipai said, that both hell and heaven are upon this very earth! I asked, how? He replied, that murderers are hanged, and that thieves are kept in a jail house. I asked him again, Where are we to find the punishment for those whose murder, theft, and every evil work are concealed. He was silent, but another, a mussulman, replied that they will be punished by God himself. Another requested to hear something about the creation of the world. I told him what was written in the book of Genesis. He said, it agrees almost in every particular with the Koran. Another mussulman declared, that Christians do not observe the religion of Christ, but receive what is taught by Satan, who came to them in Christ's form. I spoke to those who were present: You know that Satan is the bitterest foe both of God and man, and it never can be expected that he will teach any thing which is good, but all contrary to it, for he is the author of sin. Every one exclaimed, This is all right. I said to them, it is written in the New Testament, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." I asked, Is this the command of Satan? He replied, No.

February 8th.—Went to Moregunj. There was a cow where I wished to stand: in order to make room, I pushed the cow with my staff. A mussulman who was standing by, exclaimed, Do not push her, for she has a soul like you! I told him, that there is a great dif-

ference between her soul and our soul. Our soul is immortal, but her soul is mortal; for us is prepared heaven or hell, but for her is none of these. He said, cow is a clean animal, and afterward it goes to heaven. I inquired, which animals are clean, and which unclean? Answered, swine is an unclean animal. I asked if the camel was clean, for where God said that the swine is unclean, in the same place He proclaimed camel to be unclean? still you eat the one and leave the other, while they are both equally unclean in the sight of God! Afterwards, another mussulman asked me of what sect I was before? Gave no answer, but asked him to tell what was the religion of their forefathers? He was quiet: but some boys came forward, and one asked, What was the religion of Adam? and another inquired, who was made first? I entreated them to ask one by one; then I will answer your questions; in such haste and tumult you cannot hear me, nor I can you. Now came a mussulman, and said, O ye mussulmans, why are ye standing and hearing him? by hearing him you are made sinners. At this time most of them went away, but for those who were left behind I read the eighth chapter of Matthew.

Went to Nahhasa, and commenced to read Dr. Wilson on Hinduism. By and by came a Hindu, who heard me with attention, but said nothing. After, came some mussulmans. I read for them the third chapter of Romans, which shows that there is none righteous, no, not one. They heard me for some time. One of them went away declaring that God is the author of both sin and good, but the others were confessing that Satan is the author of sin, and God of good. An old mussulman said to me, that all his goods and money were plundered, and he did not know where to find bread. I told him that I do not know any such place, where he is to find bread for his body, but know a place where he will get the bread of eternal life. He inquired, Where is the place? I told him that Jesus is the true bread of life, by feeding upon him we shall never die. He asked again, Is not the Koran the word of God? I told him that there are some good things in it, which agree with the Bible, and we observe them as the word of God; but the rest, we do not observe them, nor know them as the word of God. For instance, Koran and Hindus impute sin to God. This never can be the word of God. Another person requested to hear something about Christ, which was readily done. Then came Mr. Coleman from Moregunj, and talked with the people.

—••••— Ecclesiastical Proceedings.

Meeting of Presbytery.—The Northern Reformed Presbytery met, in regular session, in Dr. M'Leod's church, New York, April 21st, 1848. Among the items of business transacted were the following:

New Church in Brooklyn.—The committee appointed at the last meeting, in answer to the petition of sixty-two individuals for an organization in the city of Brooklyn, reported, that the organization had been completed according to the due order. The members had been admitted, three ruling elders ordained, and a call for a pastor moderated. The elders are Messrs. Thomas M'Burney, James Smith, and Robert Boggs. The call was addressed to Mr. David J. Patterson, licentiate. It was sustained and presented to him, and, being accepted, Tuesday, 25th instant, was appointed for his ordination and installation, should the way be found clear.

Reports of Domestic Missionaries.—Mr. D. J. Patterson reported three months' service in Brooklyn, and Mr. David M'Alcese visitations and supplies to Redfield, Lisbon, Ryegate, &c., &c., in which latter place he had remained for three months—the congregation being desirous for a pastoral settlement. The reports were highly encouraging. Presbytery directed the per diem allowed, to be paid to the domestic missionaries.

Church Extension Fund.—Presbytery resolved to increase their domestic missionary and church extension fund by at least one hundred and fifty dollars for the next year, and directed that collections be taken up for this purpose in all the congregations in their bounds, on the first and second Sabbaths of May ensuing.

Reception of Rev. Alexander Clarke and his People.—A petition from Rev. Alexander Clarke, of Amherst, Nova Scotia, was presented and read. The following are extracts from the paper:

To the Moderator and remanent members of the Northern Presbytery, in connexion with the Reformed Presbyterian Synod of North America,

The petition of Alexander Clarke of Amherst, Nova Scotia, *Humbly Showeth*, That, twenty years ago, petitioner was sent out as a missionary to these provinces by the Reformed Presbyterian Synod of Ireland,—that in the present field of his labour, petitioner found but one *professed* Covenanter,—that there was not a Presbyterian house of worship in the two counties in which petitioner's circuit lies, nor any suitable place for preaching, at all,—that there were but few of the Presbyterian name, and those, in many instances, unworthy of even the name,—that now there are many stations, four houses of worship, a fifth in progress, other places of accommodation, and nearly two hundred communicants,—that in view of these facts, and aware that petitioner stands *alone*, others wish to press into the field, that without immediate help no one man, in these shaking times, can hold these many posts together,— . . . And that as petitioner's views of *public policy* are in accordance with those of your reverend body,—Therefore petitioner earnestly prays that you will, without delay, take him into your connexion, under your protection, and send him some assistance. And petitioner hereby promises, to follow no divisive courses, but to yield all due submission *in the Lord*. And petitioner, as in duty bound, will ever pray, &c., &c.

ALEXANDER CLARKE.

Amherst, 2d February, 1848.

After due deliberation, Presbytery passed the following resolutions:

Resolved, That Rev. Alexander Clarke be admitted a member of this Presbytery on the ground of his own application, as a minister of the Reformed Presbyterian Church, of unimpeached character and standing.

Resolved, That this Presbytery deeply sympathize with Mr. Clarke and his people, in the peculiar and trying circumstances of their case, and that they will send them ministerial aid as soon as that can be procured.

Resolved, That a committee of Presbytery be appointed to ascertain whether any student of theology, ready for licensure, or licensed preacher of the church, can be procured for the Nova Scotia mission, and that, if a suitable person can be obtained, the committee may request the Moderator to call an extra meeting of Presbytery, for the licensure and ordination of such person.

At a subsequent session, the following paper, from Mr. Henry Gordon, student of the third year, was handed in to Presbytery:

To the Northern Presbytery of the Reformed Presbyterian Church, of North America, now in session,

SIRS,—Understanding that a missionary for the province of Nova Scotia, North America, is now wanted, and that application has been made to you, as a Pres-

bytery, for such aid, and hearing myself also of the Macedonian cry from that quarter, (come over and help us!) I therefore most cheerfully and devotedly offer myself to you, as willing to go and labour in that field, whenever you may think it proper to send me, and subscribe myself, yours respectfully, H. GORDON.

Presbytery disposed of the above paper by the following resolutions:

Resolved, 1. That the offer of Mr. Henry Gordon be accepted.

Resolved, 2. That a committee of Presbytery be appointed to assign to Mr. Gordon the ordinary trials for licensure, and that if he be found qualified, they proceed to license him in due season to preach the gospel, and send him to the aid of the Nova Scotia mission.

Resolved, 3. That any two ministers of the Presbytery, with ruling elders, may be a commission, to meet in Nova Scotia, between this and the next regular meeting of Presbytery, for the purpose of ordaining Mr. Gordon to the ministry, if deemed proper, and attending to such other business respecting the church in that locality as may come properly before them.

Ordination of Mr. Patterson.—On Tuesday, 25th April, Presbytery met in the city of Brooklyn, and ordained to the ministry Mr. David J. Patterson, installing him pastor of the First Reformed Presbyterian Church there. Presbytery then adjourned to meet in Dr. McLeod's church, New York, on the second Tuesday of October, 1848, at 10 o'clock, A. M.

Licensure of Mr. Gordon.—On Tuesday, May 16th, Mr. Henry Gordon was licensed to preach the gospel by the Northern Reformed Presbytery. Mr. Gordon had previously delivered all the usual pieces of trial, and passed, with great acceptance, the regular examinations. He goes to Nova Scotia, we understand, in a few weeks. May the blessing of the Head of the church attend upon him.

From the preceding statements, it will be seen that a highly prosperous state of things now exists within the boundaries of the Northern Presbytery. There is no part of our church which is called upon from time to time to make such large contributions of members to other parts of the body, as have been required from her for years past. Being immediately upon the Atlantic coast, she is continually passing through her bounds the emigrants who seek a home among us, and whose stay is frequently but short. And her country congregations have been almost depopulated by removals to the less expensive lands, and less densely populated regions of the great west. We have heard the pastor of the New York congregation observe, that he could travel to the Mississippi, and be almost every night, if necessary, in the houses of persons who had, at some period, been in connexion with his own church. While, however, the church in the north has suffered largely from removals, she has been not only holding her own, but steadily increasing, and the last year has been marked as one of peculiar revival to her interests. The vacancies, many of which had suffered long from inadequate supplies, have been encouraged and built up; new congregations have been organized, and the missionary field has been more thoroughly cultivated, and yielded larger fruits than at any former period. At all this the friends of the Reformed Presbyterian cause, every where, will rejoice. The work is God's, and his servants may rest satisfied that he is their helper. The church is one, and her heart is one, though its pulsations send the vital streams to the utmost extremities of the body. The brethren in Nova Scotia

are, we think, where they ought to be. They are geographically within the boundaries of the Northern Presbytery; their ecclesiastical sympathies are decidedly with the church in the United States, and they are far more accessible to us than to the trans-Atlantic brethren. Halifax is within forty-eight hours' sail of New York; and about the same time and expense that would be required for a journey from New York to Pittsburgh, could avail for a visit to Amherst and its vicinage. The excellent brother who has been labouring so long alone, to the good people there, desires such a coadjutor as we doubt not he will find in the person of the excellent young friend whom it is proposed to send him. We commend the subject to the regards of the church.



ORDINATION OF MR. JOHN SIMMS WOODSIDE.

In view of Mr. Woodside's departure to India, a special meeting of the Philadelphia Reformed Presbytery was held on Tuesday, June 20th, for the purpose of making arrangements in reference to his ordination as a minister of the Gospel. Mr. Woodside having delivered with approbation a piece of trial, his ordination took place on the evening of the day mentioned. The Rev. Dr. Wylie preached the sermon, selecting as his text, Jonah iii. 2. "Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee." His discourse, which was very instructive and interesting, had especial reference to Mr. Woodside's expected mission to the heathen. Having been written in Phonographic characters, by Mr. John G. M'Vickar, we have been favoured with a report of it as it was spoken, and we hope to publish the whole, or such extracts as our limited space will permit. The usual questions having been proposed by Rev. Dr. Crawford, a solemn and impressive ordaining prayer was offered by Rev. James R. Campbell, after which an address to the newly consecrated minister was made by Rev. R. J. Black, in which he adverted in an eloquent manner to the trials and difficulties which a missionary might expect to encounter, the duties he would be called on to discharge, and the support on which alone he could depend. The concluding prayer having been made by the Moderator of Presbytery, after singing, the congregation was dismissed with the apostolic benediction, pronounced by Rev. John S. Woodside.

The whole services of the evening were of a very interesting character; and it is hoped that a favourable impression has been made, both in behalf of sound gospel order in the Church of God, and in support of proper efforts to extend the knowledge of Messiah's name among the heathen.



REPORT OF A MISSIONARY TOUR IN THE UNITED STATES.

Rev. Mr. Campbell having been appointed by the Board of Missions of the Reformed Presbyterian Church, to act as their agent during his visit to this country, on his return to this city presented the following report of his labours, which shows how well he has performed the duties assigned to him.

Philadelphia, June 13, 1848.

To the Board of Missions of the Reformed Presbyterian Church:

DEAR BRETHREN,—Having now returned to this place after a long journey to the West, in discharge of the duties which you appointed me as an agent of the Board to our Churches, I beg to lay before you a report of my proceedings.

At the very commencement of my labours, I was greatly encouraged and animated, and led to hope for complete success in the enterprise, in consequence of one benevolent friend in our church coming forward and voluntarily offering, that in case the two young men were sent to India by our church, he would pay the sum of five hundred dollars towards their outfit, and six hundred dollars per annum for their support in India. This sum of six hundred dollars a year being

the entire amount required from us by the Board of Foreign Missions in New York, for the support of one Missionary, it then seemed reasonable to hope that the remaining part of the outfit, and the salary of one additional missionary would be furnished by the *whole* church, when the state of the heathen and the openings that Providence has made for the spread of the gospel among them, would be fairly and fully presented, and especially as taking the whole number of communicants in our churches at 4000; the additional sum to be contributed by each for this purpose would be only 15 cents per year. The result of this agency shows that our expectations, however sanguine they may have seemed, were not without foundation.

You are aware that the first three months of the winter were spent chiefly in Philadelphia and New York. During that period, however, at the request of Mr. Lowrie, the Secretary of the Presbyterian Board, I spent several sabbaths among the churches in Westchester county, New York. I also visited some Presbyterian churches in Eastern Pennsylvania; and in all these places brought the missionary subject before large assemblies, whose contributions to the Board they are pledged to support, it is hoped will be more liberal than formerly. On the second of March, I commenced my journey to the far West, and have had the pleasure of visiting all the settled congregations in our connexion, as well as many of the vacancies. During my tour West, I also had the happiness of attending two Presbyteries and four communion seasons, and of meeting all my appointments at the very time previously specified. Indeed a kind Providence seemed to favour the undertaking, and in many ways to render my journey propitious. We have certainly much cause to thank God, and to take courage for the future.

The following are the amounts subscribed in my book, and much of which has been collected :*

Cash from Christian friends in Letterkenny and Newtonards, Ireland;	
and Mr. John Stuart, Manchester,	\$43,12
Subscriptions by members of the First Ref. Pres. Church, Philadelphia,	
(Dr. Wylie's,) \$1167; and by Christian friends of other denomina-	
tions in Philadelphia, \$423,	1590,00
Subscriptions by members of Dr. M'Leod's church, New York, \$472;	
and by other Christian friends in New York, \$300,	772,00
Subscriptions by the church in Milton and M'Ewensville, Pennsylvania,	
(The Rev. Mr. Crawford's,) - - - - -	59,50
Subscriptions by the churches in Pittsburg, \$245; and by other Chris-	
tian friends in Pittsburg, \$221,	466,00
Subscriptions by the congregations under the care of the Rev. Mr. Guth-	
rie, \$300; loss by failure of bank, \$50,	250,00
Subscriptions by congregations at Newcastle and Neshannock, (Rev.	
Mr. Hutelman's,) - - - - -	170,27
Subscriptions by congregation at Darlington, (Rev. Mr. Scott's,) -	100,74
" " Xenia and Massies' Creek, (Rev. H. M'Millan's,) -	168,00

* In several instances the sums *actually* paid have *exceeded* the amounts subscribed. Mr. Campbell's report gives the *subscription*: in a subsequent report, to be published as soon as possible, the *payments* will be recorded. This may serve to explain any discrepancy between Mr. Campbell's account and the treasurer's acknowledgments. It should also be remembered that this report includes only the sums subscribed as a *special effort* for the *outfit*; in addition, several congregations have already sent on their annual payments for the salaries of the missionary brethren.

Subscriptions by congregation at Beechwoods, (Rev. Gavin M'Millan's,)	108,50
“ “ Cincinnati, - - - - -	69,00
“ “ Bloomington, Ia., (Rev. T. A. Wylie's,)	61,15
Subscriptions by congregation at Princeton, Indiana, (Rev. John M'Master's,)	96,21
Subscriptions by congregation at Walnut Hill, - - - - -	37,39
“ “ Eden, Illinois, (Rev. Samuel Wylie's,)	146,00
“ “ Thorn-Grove, (Rev. J. W. Morrison,)	37,37
“ “ Chicago, (Rev. A. M. Stewart's,) about	75,00
“ “ Duaneburg, N.Y., (Rev. Gifford Wylie's,)	135,75
Subscriptions by W. Cunningham, family and friends, at Schenectady,	41,00
Cash received from President M'Master and others, at Oxford, Ohio,	12,00
“ from Mr. William Garvin and family, and friends at Louisville, Kentucky, - - - - -	105,00
Cash received from Rev. Mr. Harshaw and family, Illinois, - - - - -	5,50
“ from Miss Cunningham, a little girl in Schenectady,	2,00
“ from Miss Anna M. Cook, of Albany, proceeds of young ladies' missionary fair, - - - - -	15,75
Cash received from Mrs. Cook, of Albany, - - - - -	10,00
“ from Church in Fredericksburg, Ohio, and friends in Ohio,	10,50

\$4,633,81

To be received from the third church in Pittsburg, (the late Rev. Mr. Ewing's,) say \$150. It was also expected that in some instances considerable sums would be received beyond what was subscribed at the time, so that we may hope that, when all comes in, the sum will be over \$5000. It should be remembered that several congregations in the East have as yet done nothing, and that both in Dr. Wylie's and Dr. M'Leod's congregations, the people, *as a whole*, have not yet been called upon.

In discharge of my duties as your agent, I have travelled in the East 760 miles, and in the Western States 3940 miles; making, together, 4700 miles, and all at an expense for public conveyances, &c., of \$116,-83. Altogether, I have preached and lectured on Missions 74 times, besides sermons on other subjects, addresses to sabbath schools, Theological Seminaries and Colleges, and many of these lectures were more than three hours in length.

I cannot close this report without expressing thanks to *Him*, who, while I have in his providence been called for a time from my chosen field of labour among the heathen in India, has given me so good an opportunity of promoting the missionary cause while sojourning among friends in this Christian land; has granted protection during my journeys, and bestowed so large a share of health and strength for the discharge of important duties that have devolved upon me. If any good has been done, all the praise belongs to God alone. That I have done so little to promote his glory, and the interests of his kingdom in heathen lands, and that I have not improved to better account, the opportunities I have enjoyed of doing good, of extending a deeper religious influence around, and of receiving good of a spiritual kind during my intercourse with dear and excellent Christian brethren and friends, ought to be a cause of deep humiliation on my own part. I have been most warmly and kindly received by all the ministerial brethren, and by all the members of our churches wherever I have gone. With regard to some of them, old acquaintances and friendships were renewed and strengthened. As to others, whose faces I had not before seen, I seemed as a friend with whom they were familiar, as unknown and yet

well known. To one and all, I take this opportunity of returning my sincere thanks for the kind reception they gave me—for the sentiments of affection and respect they expressed to myself personally, and, *above all*, for the deep interest they have manifested in the cause of missions to the heathen. It is this that cheers me, and it will encourage and sustain me in labours to promote the gospel in far distant climes. I am fully convinced, from what I have seen, that there is sufficient Christian principle and missionary feeling among the members of the Reformed Presbyterian Church, not only to sustain the work on the scale at present contemplated, but to extend it far beyond our most sanguine expectations. In order to do this, every member of the church, and particularly the young, should be put in possession, *regularly*, of missionary intelligence; the duty of all to comply with the divine command, according to their ability, in sending the gospel to the heathen, should be brought to bear upon their enlightened consciences, in the ministrations of the sanctuary; all should be required to aid systematically in this, and every cause of benevolence, something on the plan suggested in the April number of the Banner; and above all, and associated with all attempts to extend the kingdom of Christ, prayer, in monthly concerts, and at all other times, should be offered, and then we might reasonably expect the success which all desire.

With great respect, dear Brethren, I remain yours in the furtherance of the gospel.

J. R. CAMPELL.



REPORT OF A VISIT TO THE IRISH REFORMED PRESBYTERIAN CHURCH.

At a recent meeting of the Executive Committee of the Board of Missions of the Reformed Presbyterian Church, Mr. John S. Woodside gave an interesting account of a recent visit to his native land, made in anticipation of his expected departure to India as a missionary. He was desired to furnish a report, in writing, to be published in the Banner. It will be found below, and we are sure its perusal will increase the interest which our readers have, no doubt, already begun to feel towards a brother who is expected shortly to act as one of their representatives to the heathen world. The view it presents of the Irish Reformed Presbyterian Church is very pleasing, and we trust the American churches will give all the encouragement which they can afford to those to whom we owe so much, and who are so nobly endeavouring to sustain themselves.

To the Executive Committee of the Board of Foreign Missions of the Reformed Presbyterian Church:

GENTLEMEN,—Having obtained permission from the Professors in the Theological Seminary, to revisit my friends and native land previously to my departure for India, I sailed from New York for England on the last day of February, and arrived again in Philadelphia on the last day of May, having accomplished my entire journey within three months. It would be altogether irrelevant to enter into a lengthened detail of all my public operations during that period. A very brief statement of the manner in which my time was spent, with a few observations upon the condition and relations of the Irish church, will suffice.

Of the above-mentioned time one month was spent on my voyages outward and home; fifty days in Ireland, and the remainder in England,

except the time spent in crossing and recrossing the channel. Aware of your desire that I should see as many of the churches as possible during my visit, I entered upon the performance of that duty immediately after my arrival. On the 29th of March I attended a meeting of the Belfast Presbytery, where I met with a most cordial reception, and was taken under their direction during my stay in the country. Presbytery having learned that I was to remain with them but a short time, made prompt arrangements by which I should be enabled to accomplish all that I proposed. I was thus allowed free access to all their pulpits, and invited to co-operate with them in advocating the schemes of their own church. Being provided with ample sources of information relative to the situation of the various evangelical churches in this country, I endeavoured to bring before the various congregations which I was privileged to address, the state of the missionary operations of the American churches, both at home and abroad. This, with the regular preaching of the gospel, and co-operation with the friends of temperance and Sabbath schools, was the chief public business to which I attended.

In performing this work, both by sermons and addresses, I was engaged publicly twenty-eight times in Ireland, and twice in England. On all these occasions the warmest interest was manifested in the subjects presented, and every where I received the kindest assistance from the ministers with whom I associated. I was delighted to find that all our ministers, and many of the people there were intimately acquainted with the condition of our India mission. This was owing to the interesting lectures which Mr. Campbell had delivered in their several churches during last year. Every person with whom I conversed on the subject spoke in terms of the warmest approbation of these lectures, and not less so of their distinguished author. Their interest in the India mission has not been confined to mere words. Some of them have contributed to its support, and it is proposed to do still more by an annual contribution from all their churches. The circumstances of their own church at the present time demand, on their part, the most strenuous exertions. Beseet with difficulties on all hands; suffering under the severe pressure of the times; thinned by an unceasing tide of emigration to this country, and bleeding under the scourge of affliction in the recent removal, by death, of one of their best ministers—the Rev. Dr. Paul, they are nobly contending “for the faith once delivered to the saints,” they are exhibiting a bold testimony against the prevalent errors of the surrounding churches, and exemplifying in their conduct, the great truth which Christians in the British isles have been so long in learning, namely, That the gospel church is a self-supporting establishment,—that she does not require a corrupting alliance with an unholy civil government to secure her permanence,—that the principle of state endowments, by which the British government secures the loyalty of a *servile* church, is utterly repugnant to the genuine spirit of Christianity,—that free, voluntary contributions towards the support of the gospel, form the only just and scriptural means whereby the cause of the Redeemer is to be sustained and extended. In the maintenance of these principles the brethren in Ireland have adopted and acted up to the old theory, that “Example is better than precept.” They have abandoned every thing in the form of compulsion, in requiring contributions to the church. They have given up entirely the system of

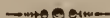
renting pews in churches, and depend altogether upon the free action of the individual for the amount which he may be disposed to give. They have adopted the sustentation scheme of the Free Church of Scotland—a scheme which completely recognises the free agency of the people. Various subordinate agencies are connected with this scheme; and so successful has been the experiment, that in a year of unexampled want and distress in Ireland, they have nearly doubled their former annual contributions. The greatest unanimity and harmony of co-operation exist through all parts of the church. If unity be a distinguishing characteristic of the true church, and if love to the brethren be a token of spiritual life, I think I could distinguish both these features in our Irish brethren. But, with all these things in her favour, the position of the church in Ireland is, at the present moment, extremely critical. Existing under a government utterly hostile to the free principles which she inculcates; taxed for the support of corrupt establishments and state-endowed churches; and losing, by emigration, many of her most active members, her resources seem almost drained. Notwithstanding all these things, the native power of Christian principle has hitherto sustained her in every emergency, and I trust that ere long some of the influences which have so long encumbered the progress of reformation principles in the British isles will be removed, and then shall the church shine forth “fair as the moon, clear as the sun, and terrible as an army with banners.”

A word as to our own relation to the Reformed Presbyterian Church in Ireland. I think *we are her debtors*. We receive her ministers, we receive her people; thus what is loss to her is gain to us. But were there no bond of this kind by which to unite us, we are still bound to her by other and higher ties. She exhibits the same gospel. The same great principles of civil and religious liberty for which we contend are dear to her, and have always found their ablest defenders in her ranks. She is as completely identified with us as it is possible she could be, considering the relative circumstances of the two churches. Hence her interests are more allied to ours than those of any other section of the Christian church in the British isles, and should it ever be necessary, (as it may soon be,) that a call should be made upon the American church on her behalf, I am sure it will meet with a response worthy of our people.

Before concluding, I would express my grateful sense of the kindness and marks of Christian affection which I received at the hands of the Irish brethren. The tokens of personal friendship I received, together with the warm interest manifested in the American Church and her missionary operations, I cannot soon forget. They impose upon me increased obligation to be diligent in carrying out the cause which they and you have so long and so nobly sustained.

JOHN S. WOODSIDE.

June 19th, 1848.



LATE MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH.

Shortly after the return of Rev. Mr. Campbell from his visit to the American churches, as the Agent of the Board, the Executive Committee held a meeting, for the purpose of receiving his report, and of forming a *decision* in regard to sending out the contemplated reinforce-

ment to India. It will be recollected that the Synod, at its last meeting, authorized the Board, acting by its Executive Committee, to send out Messrs. Hill and Woodside, if it should be ascertained that the church was able and willing to sustain them. As this point could be satisfactorily determined only by a general investigation of the state of feeling on the subject throughout the entire church, the Committee refrained from any action of a decisive character until Mr. Campbell's tour should have been completed, and his report received. Being now presented, it appeared that he had visited all the settled congregations and many of the vacancies, and both in his public addresses and private intercourse had presented the subject to the earnest and conscientious attention of the members of our church. The result was, that the amount needed for the outfit was procured, and that there was reason to believe the annual salaries could also be raised. The committee then proceeded to ascertain the views and wishes of the candidates whose offer of their services had as yet not been definitely acted on. Mr. Woodside, being present, stated, he still desired to devote himself to preaching the gospel among the heathen, and that he felt willing to go out to India as soon as possible. Mr. Hill, by letter, expressed his continued interest in the cause, but desired that his application should not be acted on until there should be some farther expression of the sentiment of the church in regard to his going out. The committee, believing that this delay was not practicable or necessary, resolved to consider Mr. Hill's application as withdrawn, while, at the same time, they expressed great respect for his motives, and a high estimation of his general character. Mr. Woodside's application was accepted, and he was taken under the care of the Board, as a missionary of the Reformed Presbyterian Church. A letter from the Presbyterian Board of Foreign Missions having been read, by which it appeared that Mr. Woodside would be taken into connexion with that Board, in the same manner as our other missionaries, a committee was appointed to make all necessary arrangements in regard to the entire subject. The Executive Committee then adjourned, to meet at the call of the chairman, Rev. Dr. Wylic.

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GENERAL SYNOD OF THE ASSOCIATE REF. SYNOD OF THE WEST.

This body held its 8th annual meeting in Xenia, Ohio, commencing its sessions on May 23d. Measures are proposed for an improved management of Domestic missions; and the foreign missionary station in Syria appears to be adequately sustained, while a new mission is to be commenced in Oregon, Rev. Mr. Blain, who has been appointed to labour in that field, having proceeded as far as St. Louis on his journey. The Basis of Union adopted by the convention which met last September, was "referred to the Presbyteries composing this Synod with instructions to take it into careful, prayerful, and deliberate consideration, and report their judgment, (with the votes by which that judgment shall be expressed,) on the propriety of the Associate Reformed church accepting it as a Basis of Union between the Associate Reformed and Associate churches, and to specify, in case it should be accepted, what alterations and modifications it should undergo before its final adoption." A conference was held with the Associate Synod, at the same time in session at Xenia, at which the following resolution was adopted:

1. *Resolved*, That as the Churches represented in this Conference

are of the same parent stock, so are they substantially one, being united in their faith and practice, and in the main contending for the same peculiarities of faith and practice—that we deplore the divisions which have so long existed between us—that we own the good hand of our God upon us in sustaining our respective bodies, and in enabling us to maintain a testimony to his name—that we rejoice in the indications of a desire, and we trust a growing desire, in both bodies, to come together into one—that united as we are in the great leading principles of Christian doctrines, Church order and worship, we should cherish a spirit of forbearance toward each other, and serious inquiry in relation to those matters by which we have been unhappily separated—and that so far as we have attained we would encourage one another to abide by our common profession, and to endeavour to keep the unity of the Spirit in the bond of peace, in hope that He who buildeth up Jerusalem will hasten the day when we shall be visibly one as we are spiritually one in the Lord.

2. Whereas we regard the great difficulty in the way of effecting a union among the Churches represented in this Convention, as arising from the low state of religion among us, giving rise to jealousy, want of confidence in each other, a backwardness to examine into each others' views and explanations respecting the points of difference (real or supposed,) which have kept us apart, as well as hindering the exercise of forbearance with each other—therefore

Resolved, That this Conference most earnestly recommend to their respective synods to take such measures as in their wisdom they may judge most suitable for the promotion and revival of practical vital godliness, that we may hope for the influences of the Holy Spirit to bring us to oneness of faith, and we shall consider the adoption of this recommendation by our respective synods as holding out the best hope and the surest pledge to each other, that we are hearty in desiring a union which may be for the glory of him and the promotion of his cause on earth.

Delegates were appointed to unite in the Convention proposed by the General Assembly, (Old School,) to be held in New York in next October. In an "extra judicial conference on the union," it was resolved, That nothing should be included in the testimony of the United Church in which there is no controversy among those who hold the Westminster confession. *Receipts*, during the year, for *Foreign Missions*, \$1637 93, *Domestic Missions*, \$1501 34, *Oregon Mission*, \$533 57.



ASSOCIATE SYNOD.

This Synod held its 47th annual meeting in Xenia, Ohio, commencing May 24th. Its action on the *Basis of Union* will be seen by the following resolution:

"Resolved, That though Synod do not concur in every thing contained in the Basis prepared by the Convention of Reformed Churches, yet we agree to hand it down in overture to presbyteries and sessions under our care, with instructions to report to next Synod whether they are willing to receive it, or, if not, what alterations should be made."

A resolution proposed by Dr. Beveridge declining to transmit it to the lower courts, was lost by a vote of 30 in favour, to 31 against. The

general condition of this branch of the church appears to be prosperous. Home Missions are carried on with considerable vigour, and the Foreign mission in Trinidad is to be continued and enlarged. The number of Presbyteries in this denomination is 14, of ministers, 111, of whom 17 are without charge, of licentiates, 10.

The following interesting communication from our respected friend and brother, Rev. J. Nevin, gives a very pleasing account of the death-bed of the venerated and beloved Dr. Paul. How delightful to find that he enjoyed in so abundant a measure the consolations of the Spirit, during his last illness. His case is one in which the promise may be considered as fulfilled, "At evening time it shall be light." We consider it especially instructive, as showing that a public life of earnest, but honest and pure-minded, contending for the truth is not likely to prevent a tranquil and joyful death. The reference in the commencement of the letter, to our young missionary brother, we have reason to believe, is well deserved; in fact it only corresponds with the character he sustained in this country wherever he was known.

EXTRACT FROM A LETTER DATED

Carnaff, Dervock, Ireland, 16th May, 1848.

MY DEAR SIR: * * * * My young friend, John Woodside, who I expect will be the bearer of these lines, during his short stay in Ireland, besides taking to himself a wife, has been making himself as useful as possible by visiting all our congregations, and he has added greatly to the respect in which he has been held. There is reason to hope that he will be a useful labourer in the vineyard of his Master, if he be spared in life.

Amidst the revolutionary convulsions of Europe, and the very great excitement in Ireland, multitudes of topics for the pen of a correspondent present themselves, but there is one event which, as a providential visitation, has been felt far and wide in our own and other churches, to which I cannot but allude. I refer to the death of that great and good man, the Rev. Dr. Paul, of Carriekfergus. I need not tell you that as the champion of civil and religious liberty, he stood foremost in Ireland, in defence of the rights of conscience and of God. The last work from his pen was "A solemn Protest against that infamous system of tyranny and misrule by which one class of men are compelled to pay for the support of another class of men, in opposition to Reason, Conscience, and Religion," a work which has not yet been answered, nor any reply to it yet attempted, so far as I know.

His death occurred on the 16th of March, after an illness of some months. I had the privilege of several conversations with him on his death-bed, and have had my own soul refreshed by his testimony for Christ. Although his illness was occasioned by a paralytic stroke, yet his judgment, and even his memory, were in no apparent degree impaired, and though his tongue faltered a little, his speech was perfectly intelligible. The French Revolution had occurred a few days before my last visit to him. I introduced the subject to him, and he seemed to take a deep interest in it, and said he considered it the downfall of Popery; but his delight was in conversation about Christ, Christian truth and experience. He requested me to repeat to him some of my recent lectures and sermons. He kept his wife and daughters reading the scriptures to him, and he asked frequent questions to encourage them in conversation, and to enable himself and them to feed more on the word of life.

On entering his room on the occasion of my last visit, he expressed his great satisfaction at seeing me. "You do me more honour," said he, "than the Emperor of Russia would do, if he were to send an ambassador to see me, and why? Because you come from a higher court. I look upon you and other Christian friends who visit me as so many ambassadors from the court of heaven, sent to feed me, a weak and unworthy servant, with crumbs." "Yes," said I, "from our Master's table." "True," replied he, "but that is the more honour to you and to me."

"It is my wish," said he, "that the friends who remember me in prayer, should join me in returning thanks to the Lord for his goodness to me; and, that you may be able to let them know the ground of my request, I may mention, that whilst I cannot boast of the high-wrought feelings and raptures of some, yet I think I would not be doing justice to myself nor to the Divine Lord and Master, whose I am and whom I serve, if I were to hide it, that I do enjoy a good hope through grace, and that as my afflictions have abounded, so has my consolation. The Apostle says, 'The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' I would go farther than the Apostle, and would say, That the sufferings of this present time are not worthy to be compared even with the enjoyments of this present time. I think it God's usual plan to compensate for the afflictions of his people by abounding consolation, and I have felt my consolations far more than a compensation for my afflictions. Were I to be restored to health and strength again, on condition of losing my present enjoyments, I would not choose it. My experience has been that of the disciples on the Mount of Transfiguration, 'Lord, it is good for me to be here;' and, like the disciples going to Emmaus, 'My heart has burned within me,' while in converse with my Redeemer. I have often considered myself as already in heaven, and have felt as if this room were a corner of heaven."

When he was informed that some of his brethren, from whom he was separated for years, and for some of whom he had no reason to feign respect, were inquiring anxiously for him; he was much gratified, and desired them to know that he loved them, and that no act of Synod nor Presbytery would ever make him cease to love them, and he added, "I consider it a proof that I have passed from death unto life, because I love the brethren."

You will not be surprised to hear, after the above statements, that, when on a previous occasion I was leaving him to meet his congregation, having asked him if he had any message to send to them, he replied, "Tell them I never felt happier in my life than since I have been confined to bed."

He continued in this happy, heavenly frame of mind until his death. He appeared to suffer but little bodily pain, and calmly and without a struggle, fell asleep in Jesus.

Thus died Dr. Paul, a man who has, more than any, in recent times, in this country, contributed, by his pen, to check the progress of the Arian heresy, and to promote correct views on civil and religious liberty. "Mark the perfect man, and behold the upright, for the end of that man is peace." With best respects I remain, my dear sir,

Yours, truly,

JOHN NEVIN.

RECENT ANNIVERSARIES.

THE AMERICAN SUNDAY SCHOOL UNION.—The twenty-fourth anniversary of this useful institution was held in Philadelphia, on the 16th of May. During the past year its receipts were \$137,468,19, and its expenditures \$137,296,60. In seventeen different states and territories, there were employed, at an expense of \$11,894,04, forty-three missionary colporteurs, by whom 770 new schools were established—over 1,000 others, embracing 11,004 teachers, and 81,808 scholars, were visited and revived—and nearly \$15,000 worth of religious books was distributed for children and youth. Eighty-three new publications, containing nearly 10,000 pages of new reading matter, were issued; of which publications fifty-three were written for the society. Over 150,000 numbers of the Youth's Penny Gazette were published and circulated monthly, or more than 2,000,000 of numbers in the year. Truly this institution cultivates a large field, and in an effective way.

AMERICAN BIBLE SOCIETY.—The receipts of last year amounted to \$254,337,15: being an increase of \$49,308,95 over those of the previous year. The society has circulated during the year, 655,066 Bibles and Testaments. This is an increase of 28,196 copies over the circulation of the year previous, and making the total circulation of the society, since its organization, amount to 5,780,095 copies.

AMERICAN TRACT SOCIETY.—New publications 63, of which 19 are volumes, making the whole number 1313, of which 231 are volumes: sanctioned for publication abroad, 2303, in about 100 languages and dialects. *Circulated*, 693,303 volumes, 6,987,262 publications, 211,730,285 pages. *Christian Almanac*, 128,000; *American Messenger*, upwards of 100,000 monthly. *Gratuitous distribution*, in 2172 distinct grants, for foreign missionaries, the army and navy, seamen's chaplains, shipping, lakes, rivers, canals, home and domestic missionaries, Sabbath schools, &c., including tracts drawn by life members, 40,948,459 pages; value, \$27,000. *Receipts*, \$237,296,04; of which \$129,744,31 for sales, and \$105,905,15 for donations, including \$32,912,76 for colportage, and \$12,804,88 legacies. *Expenditures*—total expenditure \$237,155,95. Balance in the treasury, \$140,09.

AMERICAN HOME MISSIONARY SOCIETY.—The number of ministers of the gospel in the service of the society, the past year, was 1006, in 27 different states and territories. The number of congregations supplied, in whole or in part, was 1447. The aggregate of labour performed is equal to 773 years. The pupils in Sabbath schools and Bible classes, number 77,000; subscribers to the temperance pledge, 99,000. There have been added to the churches 5020 persons: by profession, 2530; by letter, 2490. More evident tokens of the presence of the Holy Spirit with the missionary churches have been enjoyed than for five years previous. Ninety-six congregations have been favoured with revivals, some of them of great interest and power, and characterized by deep solemnity and stillness. In each, from 8 to 60, and in one case 90 hopeful subjects of converting grace have been reported. The number of supposed conversions, as far as reported, has been 2,521. In several instances the good work is still in progress. *Resources.*—Balance, April 1, 1847, \$292,70. The receipts of twelve months following, \$140,197,10—making the resources of the year, \$140,497,89. Liabilities of the society for the year, \$148,768,30. Payments, \$139,233,34.

FOREIGN EVANGELICAL SOCIETY.—From the report read by the secretary, the Rev. Dr. Baird, it appeared that the receipts of the last year were \$19,488. The expenditures were \$18,445; namely, for the work in Europe, [chiefly in France,] \$11,340; the remainder in efforts to benefit the Roman Catholics in Canada, Spanish America, and other papal regions. The report first gave a brief survey of the society's operations in Canada, New Orleans, Mexico, St. Domingo and South America. The views it gave on the possibility of introducing the scriptures into the Spanish and other papal parts of this hemisphere, were very encouraging. The time was fully come, especially for the great, good work of carrying the scriptures into Mexico and South America. The report next spoke of the society's operations in Europe—Russia, Poland, Sweden, Ireland, France, Belgium and Italy. France has been the theatre of its greatest labours. There the recent success of the labours of colporteurs, evangelists, and ordained preachers, has been wonder-

ful. The new openings in Italy for the Bible were stated to be highly encouraging. The recent revolution in France has broken down every barrier which impeded the work under the late government; and the movement now agitating Europe to its centre is destined to open the way for the gospel wherever it is felt. The work now to be done in France, it appears, is immense, and that the help of Protestant Christians in this land is greatly needed by the brethren in that country, who, like all other classes, are suffering from the universal prostration of business, and the ruin of capitalists.

PRESBYTERIAN BOARD OF EDUCATION.—The number of candidates on the roll during the year was 377. The amount of funds collected during the year was \$31,078.36, making, with the balance of last year, the total amount of available funds \$38,296.90. The number of candidates was 26 less than it was last year.

PRESBYTERIAN BOARD OF DOMESTIC MISSIONS.—The number of missionaries in commission during the year has been 460. More than 1200 congregations and missionary stations have been supplied with the gospel by the missionaries. The missionaries have laboured in 25 of our states. Much itinerant labour has been performed, and precious fruit has been reaped. There has been added to the churches, so far as reported on examination, about 2000 members; by certificate, 1500. Sixty new churches have been organized, and about 100 church edifices have been built or finished. The number of Sabbath schools reported as in actual operation, exceeds 700, with more than 5000 teachers, and 3000 children; and in addition not less than 500 Bible and catechetical classes. *Funds.*—The whole amount of funds at the disposal of the board during the year, has been \$67,922.00. The balance on hand at the close of the year is not far from \$9,000. *Church Extension.*—During the year, appropriations have been made to aid 52 congregations in building or in finishing houses of worship; and, in addition, six congregations have been aided in relieving themselves from long standing and oppressive debts, making the whole number of congregations aided 58. The congregations aided are in 18 of our states. Forty of these congregations are in the west and south-west, and 18 are in the middle and southern states. The whole amount of funds received for this object during the year, has been \$6,112.59.

AN INTERESTING FACT.

We find the following interesting fact recorded in the Presbyterian Treasury for June. Like the use of Voltaire's press, at Ferney, for printing the scriptures, it is an illustration of the control of an overruling Providence, defeating the secret plots as well as open assaults of all the enemies of the church, and making the scene of their hostility the witness of her triumphs.

"On May 14th, 1848, a Presbyterian church was organized by the Presbytery of New Brunswick, in Bordentown, New Jersey, in the building in which Thomas Paine lived, about half a century ago, and in the very room in which he wrote 'The Age of Reason.'"

Editorial.

THE REINFORCEMENT.

The account published in a preceding part of this No. will serve to show that but one of the persons whose offer to go out to India as missionaries was approved by Synod at its last meeting, and to which the attention of our churches has of late been so much directed, will now be sent on that mission. As, however, Mr. Campbell proposes to return to the field of his former labours, the number originally contemplated will be sent out, and the mission continued in its previous numerical strength. It would have been desirable to have had it increased, but the course which the subject has taken, seems to show us plainly what is the path of duty. While one of the respected and beloved brethren, who originally offered himself for this great work, declined for the present to engage in it, we accord to him in the fullest manner the acknowledgment of our belief that he has acted conscientiously, and that he has done what he thought would be most conducive to the interests of the church; and should he not at any future time

be employed in the missionary work abroad, his abundant and successful labours in times past at home, give us reason to believe that his services in our own land may, with the divine blessing, be eminently useful. Believing him worthy of all confidence and great respect and affection, we hope he will every where be received with gladness, and held in reputation."

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REV. MR. CAMPBELL.

The report of his missionary tour, published in our present No., will show that his beloved brother has indeed been in labours most abundant, while in this land. His brief absence from the scene of missionary exertions has not been spent in repose and relaxation from labour, but has been devoted to constant and severe exertions in behalf of the holy cause which is so dear to him. His visit has proved very delightful to his friends, and exceedingly useful to the Church, and we hope he will receive in his own soul an abundant recompense for his work of faith and labour of love.

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COMMUNION SEASONS.

Communion seasons are frequently times of refreshing to the Church, both in regard to the increased developement of the spiritual life of her members, and also the additions made to her numbers. We are thankful to be able to mention, for the general encouragement of those who desire the prosperity of Zion, that the communions recently held in the Reformed Presbyterian churches in this city, have been blessed with such evidences of divine favour. The 2d Reformed Presbyterian Church, under the pastoral care of Rev. Wm. Sterrett, had an accession of thirty-five; the 3d Church, Kensington, under the charge of Rev. R. J. Black, received more than forty, and the number added to the 1st Church was about sixty. All these persons gave satisfactory evidences of their fitness for admission to sealing ordinances, as far as the officers of the church could judge of their real character. While the majority were persons who had previously been in connexion with other branches of the church of Christ, in this or distant lands, an unusually large number now for the first time made a profession of their faith. Some of these, the young, who had been brought up in Sabbath Schools, or received in the family circle, from godly parents, instructions in divine truth, and whose early piety gave joyful hope of great future usefulness. Some were aged persons who had long neglected the one thing needful, but had been awakened from their lethargy by the earnest preaching of the truth, and, as perishing sinners, fled for refuge to the hope set before them in the gospel. Others were persons in the prime of life, of both sexes, strong for work in the Redeemer's vineyard. All of these afforded such good reason to believe that the Divine Spirit had drawn them, as to lead to the grateful exclamation, "What hath God wrought?" Such blessings call for deep gratitude, and should encourage greater diligence in the service of Him who is the best of Masters.

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TRAVELLING.

This is the time of year when many of the inhabitants of the city leave their homes, to breathe, for a short time, the pure invigorating air of the country; and recruit their strength, wasted by the toils and bustle of business. In the new positions which they may occupy, all such who are the disciples of the LORD JESUS CHRIST, should not forget their duty to their omnipresent, omniscient, and holy LORD. They should not leave their religion behind them, as if it were a mere matter of business, or an irksome burden from which they delighted to be free. In private and in public they should attend with punctuality to their obli-

gations as professors of religion; having, in the one case, increased leisure, and in the other, being able to exert a new and more extended influence for good by their example. The Sabbath should witness their presence in the house of God, such a church being selected as may tend most to promote their spiritual improvement. They should give their encouragement to religious observances in the families of which they become inmates; and by expressive silence, or a forbidding manner, or by more pointed reproof, if it should be necessary, discountenance the profanity, or sneers, or unholy conversation by which the Christian, when among strangers, is so often and so deeply pained. Much too may be done by distributing, in an unostentatious way, religious tracts and books, and often a single remark, of a kind and serious character, may have a very happy influence. Christians every where should be like their Divine Master, going about doing good.

Obituary.

DIED, on the seventh of May last, in the sixtieth year of her age, **RAEHEL**, wife of **DORRANCE B. WOODBURN**, a ruling elder in the Reformed Presbyterian Church in Bloomington. Mrs. Woodburn was a native of South Carolina, and in infancy was recognised as a member of the church of Christ. By those who were most intimately acquainted with her she was always regarded as a sincere and humble Christian. About twenty years ago, she removed, in company with her family, to this place, where she has maintained a walk and conversation becoming the gospel of that Saviour whose religion she professed. She has left behind her, both here and in the south, many friends to mourn her loss, as well as a large family—afflicted sorely by the dissolution of those ties which bind a wife to her husband, a mother to her children—yet not repining at the dispensations of a wise and good God, who doth all things well, knowing that to the godly to die is gain.

New Publications.

The Everlasting Kingdom: a Discourse on the Mediatorial Dominion of JESUS CHRIST. By **John Black, D. D., Pastor of the First Reformed Presbyterian Church, Pittsburgh.** Pp. 32. 18mo.

It appears, by a notice prefixed to it, that this discourse was delivered at the request of a number of persons among whom there existed diversity of opinion in regard to the perpetuity of the mediatorial office. Dr. Black, standing in the front rank of the theologians of Pittsburgh, and indeed of the whole land, was applied to for an expression of his views. The present discourse was the result. As might be expected, from the character of the author, it is a most able production—presenting the scriptural doctrine on the subject with great perspicuity, and sustaining every point by the most conclusive demonstration. The discussion covers two topics, namely, the *nature* of the mediatorial dominion, and its *duration*. Under the former, we find some valuable and very seasonable remarks on the authority of the Redeemer over the *church*, and also over the *state*, which we design to transfer to our pages as soon as possible. The whole discourse is worthy of wide circulation and attentive perusal, and we hope all who can procure a copy will do so. It should be in every family, as a standard for reference, on a subject very interesting, but little understood.

The Boy and the Birds. **American Sunday School Union.** Pp. 222. 18mo.

This is a delightful little volume, which will fascinate the youthful reader; and while it communicates interesting and valuable information about the feathered tribes, inculcates important religious truth. A number of birds are represented as conversing with a little boy, giving him, in answer to his simple inquiries, information about their forms, habits, &c. We have seldom met with a book in which, we think, a child would feel more interested.

Information for the People. By **Robert Sears.** New York: Robert Sears. Pp. 530. 8vo.

This work consists of a large number of short articles on a great variety of subjects. The wood engravings are numerous and well executed. The tendency of the entire work is excellent, and it forms an admirable repository of useful knowledge, presented in a very attractive form. It is emphatically a *family book*, and should be in every household.